

Montréal

Special Issue



Jeff Cormier

THE MCGILL DAILY

VOLUME 83 • NUMBER 17

Where are all the editors since 1911

MONDAY, OCTOBER 4, 1993



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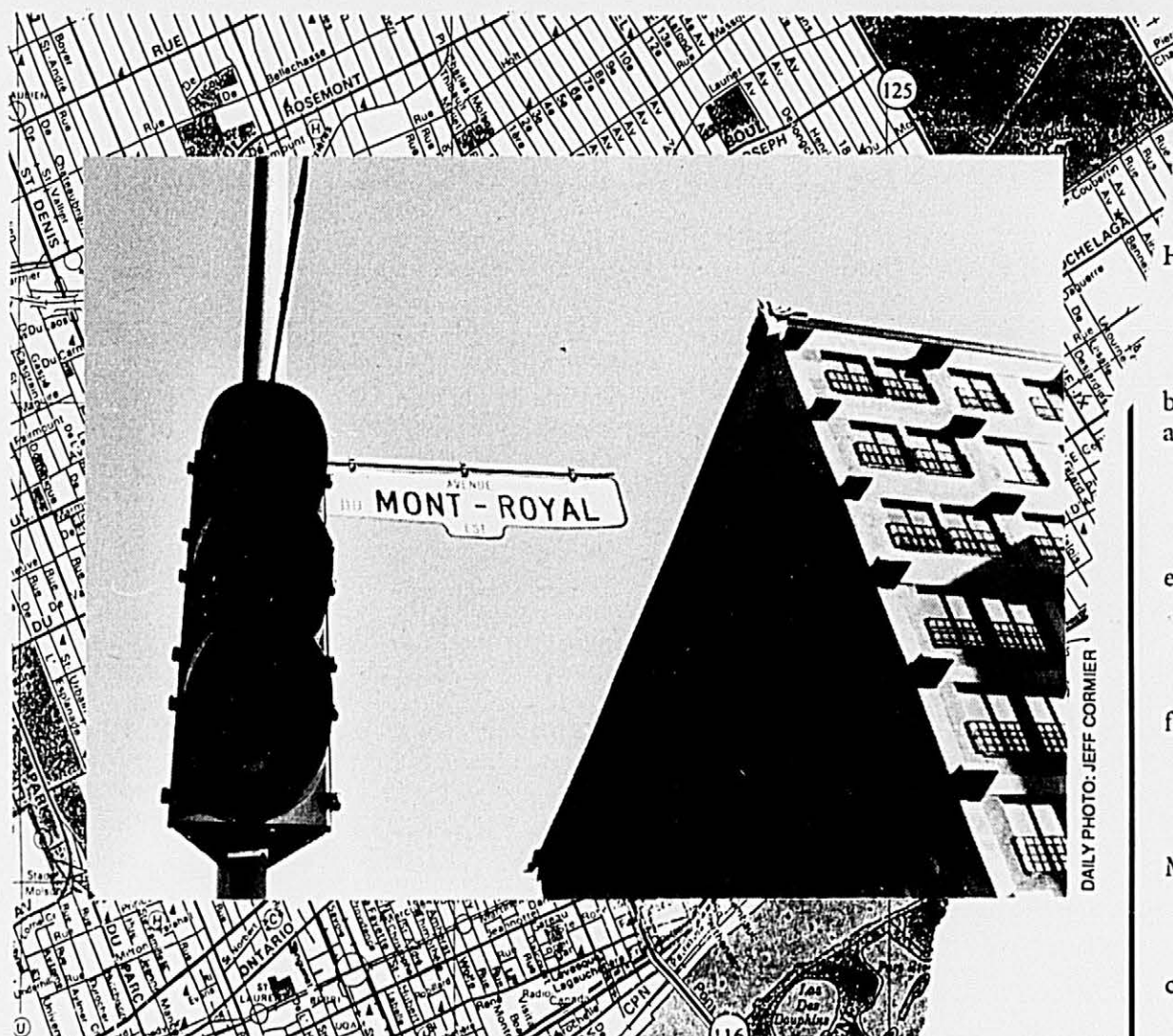
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DAILY PHOTO: JEFF CORMIER

McGill students don't normally fit in with the atmosphere of *les Montréalais*. In a City distinguished by its rich French culture, McGill students have usually been perceived by Montréalers as a group of culturally narrow anglos who party on Crescent and think the world ends on the east side of St. Laurent.

Well, if you take a stroll east past the Main the earth doesn't fall off and Montréal's joie de vivre definitely extends beyond the Toronto-esque 'culture' of Crescent and downtown.

Montréal competes with Paris and New York for world renown, yet escapes from their monolithic proportions. Granted, political changes have strained Montréal's cosmopolitan atmosphere, but it remains the most distinct city in Canada.

Montréal was and is the gateway for a huge proportion of Canada's immigrants; giving it a cultural heritage richer than any other.

Flip through the issue and discover the diverse communities in city, meet the homeless youth, find out how you could make the difference in the election or check out Montréal at a Glance — the two page photo essay in the middle.

Yeah, we know, Toronto and Vancouver have their highlights too, but this issue is designed to give you the broadest picture of Montréal: to show you the good and bad of what makes this city so distinct from all the rest.

— Damion Stodola

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THE MCGILL DAILY

Perez can't see past the Bloc Promises no Tory cutbacks to social programs

by Dave Everett

Alain Perez, the PC candidate for St. Henri-Westmount, officially launched the mud-slinging campaign against the Bloc Québécois and their candidate, Eugénia Romain. He criticized them for failing to actively participate in the campaign race.

"What they're doing as a party is a disgrace. They're hiding their candidate," said Perez.

Perez made these comments following a debate held on Wednesday at the McGill Law Faculty. Only three of 11 candidates were present — the Liberals, the Conservatives and the NDP.

"She was not at the debate today. They [Alliance Québec and the law faculty] invited anybody from the Bloc Québécois...any of the 75 candidates and they were told that none of them would be available," said Perez.

Perez further accused the Bloc of running a candidate in the riding just to strengthen their popularity vote. Perez doesn't think the Bloc has a winning chance despite the fact the area is about 40 per cent french and working class.

Aiming for a Tory breakthrough in the traditionally Liberal riding, Perez emphasized the alienation afflicting both communities together.

At the same time, Perez acknowledges the effects class and language have in alienating the communities in the riding. "They represent what Montreal has...the best to offer and the worst to show."

"The Westmount part of the riding feels very alienated [in regards] to their future in Quebec and they're seeing their children

Students and the balance of power in St. Henri-Westmount

by Damion Stodola & Zack Taylor

If you live west of the Main and east of Decarie prepare yourself for a tough time as candidates from the entire spectrum fight for your vote.

Why? Students living in the riding of St. Henri-Westmount which includes the area around McGill could make the crucial difference for the winning candidate.

Under the new electoral laws, students studying here from outside Montréal have the option of voting either here or at home. If students vote in one direction or another, they could prove to be a potent force on October 25.

Deceptive Averages

The twelve candidates in the riding of St. Henri-Westmount have to battle a demographic legacy which makes this riding one of the most volatile in Québec.

In addition to the McGill Ghetto, the electoral stewpot of St. Henri-Westmount is made up of two other identifiable districts: Westmount and St. Henri.

It is a riding of deceptive averages. According to 1988 data, the average family income is \$54,500, yet over 30 per cent of residents officially fall into the low-income category.

Skewing the income figure upwards are Westmounters, who ironically make up only one quarter of the riding's 80,000 people. According to a report released this summer, residents of Westmount boast the wealthiest postal code in the nation.

Compare this \$54,500 average with the median, or middle family income figure at roughly \$34,000, and you can see the actual riding income brackets.

One would think this economic disparity would be fertile ground for a class-based party like the NDP, but in 1988 they only captured 13 per cent of the vote.

This may be due to the general perception in Québec that the NDP is a western or anglophone party. It may also result from the lack of organized labour support in the province.

In 1988 the real race in St. Henri-Westmount was between the Liberals and the Tories. The close battle was evident when incumbent Liberal David Berger won by 927 votes, only 2.3 per cent of the total number of votes cast.

What this split will mean on October 25 is a different story.

New Factors: the emergence of protest parties

Since 1988, the electoral landscape has drastically changed. In adding the Bloc Québécois and other non-establishment parties to the electoral gumbo, there is potential to radically change the way Canadians are governed.

Canadians are, now more than ever, frustrated with the establishment parties and their inability to provide for individual and collective needs. This frustration factor may provide a window for the new "protest" parties — if their policies are seen to be credible.

With such a diversity of ideologies and platforms presented — classical liberalism to populism — everyone is sure to find a voice.

The Bloc, riding high on provincial media polls, could take the riding's francophone vote away from the Tories, profiting from the language and class division between Westmount and St-Henri.

If Westmounters vote as a block also, the students in the Ghetto could decide who wins. It's a chance to get student concerns from one of Canada's major universities to be heard in Parliament.

Rather than scatter the student vote across the country, students could have an influence on the political process, a power long denied by the system.

All statistics and figures from the Canadian Almanac of Politics, 1991.

leave and their community melt away," said Perez. "If we have one more exodus of the size we had in the 1970's, the city will die."

"The south of the riding has been excluded from the prosperity of this country. They have been for many, many years," said Perez.

Perez said St-Henri's economic suffering stems from Greater Montreal's lack of community co-ordination and city mis-

management rather than federal irresponsibility.

Although Perez focused on deficit reduction, he said a Tory government would preserve social programs.

"No social programs will be cut," Perez promised. He maintains that the federal deficit can be reduced and social programs maintained by eliminating government waste and inefficiency.

The PC platform he supports does not propose any major job-creation policy, as the party rejects such a measure as economically infeasible and unrealistic in the face of deficit reduction.

Perez is critical of David Berger, the Liberal incumbent, for taking a personal stand against the Charlottetown accord. Last year, the constituency voted 'Yes' in the referendum while Berger cam-

A New Kid for the Bloc

by Anoush Terjanian

Eugénia Romain is not a quintessential Béquiste.

She poses an interesting dilemma for voters who perceive Bloc Québécois members as cold, calculating sovereigntists.

A Haitian nurse, Romain's biggest dream is that "mutual respect" transcend provincial and federal boundaries. "When I draw blood from a patient, it's always the same red blood," she said.

Romain's second distinctive feature is her gender: she is one of only ten women candidates running for the Bloc, and one of only two women running for the St. Henri-Westmount riding.

Chances are, however, you've never heard of Mme. Romain. The BQ has not been visible in the St. Henri-Westmount billboard war yet, and there is no question that Romain's absence from last week's all-candidates debate organised by Alliance

Québec only exacerbated this problem.

According to Romain, Lucien Bouchard, leader of the Bloc Québécois, advised her not to attend the debate. Is it that this ex-Bourassite could not be trusted to adequately toe the party line?

Romain is nebulous in her definition of 'sovereignty', the backbone of the Béquiste platform. "Sovereignty is something which the people of Québec must vote on...our priority is putting Québec first in Parliament," she said.

Romain has not, however, forgotten her constituency. She has spent most of her time campaigning among the poor and unemployed of "Little Burgundy", an area hard hit by the recession.

Her connections with the Haitian community as well as her volunteer work at the Tyndale-St. George community centre may garner some votes.

This is as good as it gets. Although the St. Henri district comprises over half the population in the riding, Westmounters tend to turn out in greater numbers to vote.

Romain insists she does have something to offer the mostly anglo-conservative voters in Westmount. "They share the Bloc's anger towards the doubling of services and taxes, the rich of Westmount also hate paying two taxes."

The Bloc Québécois is in itself a party born of anger. It was formed in May 1990, when Lucien Bouchard and three other Québec MPs quit the Conservative Party in disgust at the failure of the Meech Lake Accord.

"A New Party for the Decisive Step" states the party's two principal aims: to defend Québec's interests in the federal scene, and to promote Québec's political

sovereignty.

Critics see the Bloc's sovereigntist goals as irreconcilable with their bid for seats in Parliament.

Oddly enough, for Romain, the Bloc's aims are not inconsistent with the federal system. "I love Canada, we all love Canada, but it is time to put Québec first."

Until October 25, the challenge for the BQ will be to prove they are a credible party with constructive aims and a real ability to advance Québec's interests in the House of Commons.

Romain's challenge, on the other hand, is to prove she is more than just a token puppet-candidate, shunted to an unwinnable riding.

If only the BQ leadership could see beyond the expediency of her 'politically correct' candidacy.

Are the NDP still running in Québec?

Candidate Ann Elbourne sticks to the ideal(ist) campaign

by Damion Stodola

Founded in protest of the established Grits and Tories, the NDP has emerged and reemerged as Canada's perennial third party, never garnering more than 15 per cent of the popular vote.

Unable to convince people it can win an election, the NDP has always faced an inferiority complex, consistently electing provincial governments but never able to cut into the big cheese of Ottawa.

The NDP now suffers from extreme regionalism, incapable of garnering much support east of Windsor.

Especially in Québec, the NDP has occupied the electoral nether-regions. While this can be partially attributed the national question, Elbourne believes there are higher goals.

"Even in Québec the NDP has things that need to be heard," says Elbourne. "One of the major issues is the uncertainty of the recession and unemployment and people who don't have secure jobs. People have a lot of training and yet still can't get a solid well-paid job."

Elbourne played down the importance of Québec nationalism in her riding, saying economic and social stresses were more on the minds of average citizens. This despite the fact the riding is 39 per cent French and working class (the target group of the Bloc Québécois).

"The people I meet in central Montréal don't strike me as very nationalist," says Elbourne. "I know and work with a lot of French people and I just don't meet the rabid nationalists you seem to get in Chicoutimi and outside Montréal. I think on the whole we're learning to live with each other in Montréal."

Elbourne also stressed the role the NDP has played in establishing social programs for the country. Medicare, originally an NDP idea, came about after pressure from the NDP in opposition.

"The NDP is an important voice and should be heard," says Elbourne. "We've always been a minority government but a great deal has been accomplished because of that."

She also criticises the Liberal "Red Book"

for having incorporated many NDP ideas the party introduced in February. In addition to developing infrastructure and creating National Investment Funds, the NDP also suggested a 2 per cent tax on businesses to support and develop worker training programs.

Given the antagonism levelled at the Rae, Harcourt, and Romanow provincial governments, of Ontario, British Columbia and Saskatchewan respectively, Elbourne admits she's got a tough job in convincing people to vote NDP.

So many people are used to the minority status of the party, they see its usefulness in that capacity. Should the NDP come to power, many feel they would simply move more to the center and become as indistinguishable ideologically from the "establishment" parties as they are from each other.

In response to the other candidates she says "Berger is a politician, Perez is a businessman and I'm a middle aged woman and a good listener."

Marxist-Leninist candidate big on students

Arnold August hopes to change system

by Damion Stodola

Educated at McGill in the late sixties and founder of the Political Science Students' Association, Marxist-Leninist candidate Arnold August has always been involved in giving students a voice.

Now running on a federalist, hint-of-Meech, socialist platform, August is trying to change the system and insists students have a say on what goes on in Ottawa.

"People don't want to give a blank cheque to a government making decisions behind closed doors," said August.

His candidacy rests with the renewal of the political process and system. August maintains people do not have a say in what is decided in Ottawa. "We're calling for the renewal of democracy," said August.

Canada's established parties have traded off power so often since 1867 that the actual electoral system is dominated by the Tories and the Grits. August maintains this has convinced people they can only participate in the political process if they vote for

the "old" parties.

Part of the problem, he said, is the Canada's Election Act which allows the established parties to dominate the television and radio waves.

August wants to amend the Elections Act by eliminating financial restraints and allowing equal air-time for all parties.

"Basically, I'm saying no money should be spent," said August.

He also maintains ridings should be able to recall their elected candidates should s/he not follow through on their campaign.

August said electoral history has shown us governments are elected without specific mandates. A perfect example is the Free Trade issue with Mulroney.

This measure would allow citizens recourse if their candidate slip-flopped on issues. August also wants citizens to be able to present legislation should their candidate refuse to do so.

"Parties should facilitate the process for citizens to be heard," said August.

In an effort to give citizens the power to

mandate the government, August also proposed a call for binding referendums on the direction of the economy.

On the national question, August feels parties like the Bloc only ghetto-ize the province. "We want to promote all culture and all languages," said August. "We will guarantee all rights and duties to all citizens."

August feels the Québec question could be best dealt with entrenching Québec's nationhood and right to self-determination in a constitution.

"Unlike Charlottetown or Meech-Lake, we would constitutionally define all citizens in Québec as Québécois and as Canadians," said August.

While maintaining Québec should remain part of Canada, August said should Québécois decide to leave, they can. But by defining all citizens and Québécois as Canadian and guaranteeing them their own culture and language, August believes Canada can develop a nationalism of its own.

See no evil, hear no evil, speak no evil

National Party of Canada candidate Louise Pilon

by Zack Taylor

Founded in reaction to last October's referendum on the Charlottetown Accord, the National Party of Canada sounds early Trudeau Liberal, smells Broadbent NDP, and looks like a travelling Ross Perot townhall meeting. If anything, they're Liberal Plus, with a populist NDP veneer.

The feel-good vagueness of the National Party aside, Mrs. Pilon is working out of one interest.

"I'd like my children and my grandchildren to have a country that they can be proud of, a country where they can work, to have the benefits of a good life; that is a strong Canada."

Among other things, they are committed to an activist economic policy that smacks of the Liberal "Red Book" — regulating foreign investment, stimulating the economy through creative spending, and a fair tax system.

Jumping on the bandwagon, they have promised to abolish the GST, but who knows how they're going to close the revenue gap. Borrowing a page out of the NDP, they see a full employment economy in the wings.

Perhaps most applicable to St. Henri-Westmount are their approaches to federalism and education.

Facing "weak tea" federalist candidates in the Bloc and some of the less mainstream candidates, and the uncertain ramifications of a PC or Liberal government, the National Party takes holding the country together, equality of provinces and a strong Ottawa as articles of faith.

The National Party candidate in St. Henri-Westmount Louise Pilon finds a great interest in the party among francophone voters. Francophones, she says, are "starting to show an interest because a lot of things are coming out in regards to other political parties ... and most French Canadians are not for independence or for separation."

"Francophones are disillusioned with most governments, and they are looking for an alternative, whether it be us or another party."

As for education policy, they want to implement free tuition at all levels à l'Europe and eliminate drop-outs through a complete reappraisal of the education system. How they're going to do this is a mystery, as education is constitutionally under provincial jurisdiction.

When questioned on this, Louise Pilon is honest in that she had no answers: "I would lie to you by saying I know exactly how they're going to do it, ... the policy on education is not completely elaborated."

She sees the student vote in the riding as very important. In becoming involved with the National Party, she told the *Daily* that she wanted to overcome students' cynicism, saying that students are "important people who should be listened to."

A mother of two, Mrs. Pilon has never been involved in politics before beyond municipal work and school trustee elections. She seems to be motivated by a refreshing idealism and honesty.

She refused to comment on her opponents, saying simply "I would reserve my opinion on that one; I don't really know these [people] ... it's not really in my line of thinking to attack these people to begin with"



René Levésque W.

Montréal's Black Population

In 1606 Samuel de Champlain reached the shores of Canada and established what presently constitutes Montréal. On his third visit Champlain was accompanied by a young Black explorer and interpreter from Portugal. His name was Mathew Da Costa.

Previously living in Portugal, Da Costa served as an interpreter of Acadian Micmac for the Champlain entourage. Where he learned Micmac is a mystery to this day, but it is reasonable to assume that he had previously visited the Americas long enough to pick up the language and to be acquainted with the indigenous inhabitants.

Though Da Costa is the first recorded person of African descent to visit the Americas, there is evidence to suggest that Africans had crossed the Atlantic on ships from the West Coast of Africa in the 14th century.

We have to wait another 25 years before we hear of another Black person in Québec history. By 1628 slavery had become an institution in Canada. Oliver Lejeune from the East African island of Madagascar was the first slave we know of to arrive in Montréal.

He arrived in New France with the invading Kirke Brothers. He was the slave of David Kirke who sold him to Olivier Le Tardif, head clerk of the French colony and one of the collaborators with the British.

By 1685 slavery had become a fact of life in Montréal. The *Code Noire*, supposedly to improve the conditions of slaves, gave formal legal status to slavery. Any slaves that attempted to escape would have their ears cut off. If they tried to escape again their arms were amputated. If they attempted to escape a third time they were executed.

The 'benign' slavery that is often said to have existed in Canada was far from benign.

In 1689 King Louis XIV of France granted permission to the merchant and clergy classes to import slaves. In fact, it was the Roman Catholic Church that provided the justification for slavery in Canada. The Church's doctrine held that "the spiritual nature of the slave transcended his temporary status."

In 1734, Marie-Joseph Angélique, then a slave, attempted to escape. When her predators had her trapped she lit a fire in defiance, burning down 46 buildings, close to half of Montréal.

When she was eventually captured she was tortured, paraded in a scavenger wagon with a burning torch in her hand and then hanged. She was then publicly burned on a stake and had her ashes scattered in the wind.

Slavery continued for about 71 more years before it declined. Economically, slavery was inefficient in New France as the colony depended on the fur trade. In any case, it was not the result of religious values or the morality on the part of the slave owners that led to its decline. Slavery was just not economically viable here.

During the American War of Independence some Blacks loyal to England migrated to the Maritimes and Montréal in order to avoid being persecuted by the American revolutionaries. Many of these migrants took up farming or practiced their trades as carpenters or candlemakers.

There exists little information on Montréal's Black population during between 1824 and 1834. After the abolition of slavery in 1834 Montréal's Black population declined as Blacks moved away from the city. Some made their way to the United States and others to other parts of Canada.

After the United States Civil War, some Montréal Black families that had escaped to Canada on the underground railroad moved back to the United States in search of the new opportunities that abolition's "forty acre and a mule" policy was supposed to offer.

In the late 19th century Montréal experienced a rebirth of its black population due to the establishment of the railroads. Expansion of the railroad lines between the United

States and Canada meant that a large number of Black American railroad workers frequented Montréal, staying in the 'stopover' housing established by the railroad.

Unlike the case with American Blacks, Canadian railroad companies gave West Indian and Canadian Blacks permanent jobs and inexpensive housing. Statistics are unclear for this period as many Haitian and West Indian Blacks lived in white households and were thus excluded from the Black census. To further confuse matters, many American Blacks were still considered "American citizens" even though they were living in Canada for long periods of time.

The influx of Blacks to Montréal alarmed the municipal government. Attempts were made by the railroad companies to reduce attractiveness to Blacks in their advertisements.

A 1910 petition sent to Ottawa eventually resulted in the passage of the Immigration Act that year. Bureaucratic steps were taken against Blacks visiting Canada as they may "attempt to remain in the country permanently."

In an attempt to prevent "undesirables" from moving to Montréal immigration officials said that Montréal's climate was too cold for Black people. Between 1887-1938 less than one per cent of the immigrants allowed into Canada were of African descent.

By the early 20th century however, a number of Black clubs gaining membership in Montréal. The Colored Women's Club opened in 1902, the Universal Negro Improvement Association (a chapter of the association founded by the late Marcus Garvey) and the Union Congregation Church in 1927.

The St. Antoine area was controlled by Black migrants from the United States. They opened night clubs, barber shops, and other stores. In addition, the sporting district included Black-owned clubs and bars.

Of the West Indian population, the majority of migrants from this group were women. Many of these women were educated teachers or secretaries. But in Montréal, as in other parts of Canada, these women were forced to do domestic work and other jobs that white immigrants would not do.

Urban Renewal

Little Burgundy, the heart of Montréal's Black community, was ravaged by the forces of urban renewal like so many other

The original boundaries of Little Burgundy, the heart of Montréal's Black community, were at Atwater and Guy on the west and east, and from St. Antoine to the Lachine Canal on the north and south. During the 1960s the municipal government started an extensive urban renewal program in the area. They began by buying up much of Burgundy's prime real estate.

Within eight years the government bought up 75 per cent of the land in Little Burgundy, supposedly in an effort to improve the housing. Instead, the government demolished much of the existing housing without rebuilding. The land was then left untouched for years, forcing thousands of original inhabitants to find permanent housing elsewhere.

Here began the decline of Burgundy's Black community.

Little Burgundy is located right in the heart of downtown and represents valuable real estate for commercial investors. Between 1968 to 1977 thousands of Blacks were either forcibly relocated or voluntarily moved in order to avoid the inconvenience and harassment of the

government. Most of those displaced eventually settled in Côte des Neiges and Notre Dame de Grace where we find a large Black presence today.

Dorothy Williams, author of *Blacks In Montreal: 1628-1986*, points out that the government's urban renewal program was not the only reason for the rapid decrease in the number of Blacks in the downtown area. The construction of the Montréal Métro system and the Villa Maria Expressway displaced thousands of Blacks.

Many believe that this was the government's intentions all along: to displace downtown Blacks in order to build the freeway, Métro, and 'modernise' the area. In fact, it has long been felt by many present-day Black inhabitants of Little Burgundy that the constant harassment of Black people in that area is an effort by the Montréal government to remove the present, much diminished community from the area so the area can be further 'developed.'

The concentration of Black people in one major area had serious consequences for the community. The historical circumstances that brought this community together in addition to racial discrimination that excluded Blacks from what were considered 'white institutions' meant that Blacks were forced to develop their community independent, to a large degree, of the rest of Montreal.

Haitians in Montreal

Between 1963 and 1972, a wave of 3,539 affluent, highly educated Haitians came to Montreal. The majority of them found teaching positions in the Montreal school system or Quebec's French universities. Most of these Haitians settled in Montreal North and, because of their small numbers and social status and education, their presence did not cause much friction and they adapted easily. Once established, they would move to more affluent areas.

Starting about 1968, a second wave of Haitians began to settle in Montreal. This mostly creole speaking group entered as refugees and also settled in the Montreal North area. By 1979 there were close to 35,000 Haitian in Montreal.

Between 1976 and 1979 there was high vacancy rate in the housing units in Montreal North. Another group of Haitians looking for more modern housing conditions, move in to replace them. Many feel that this influx of Haitians led to the mass exodus of Quebecois from Montreal North and the absentee landlords and overt housing discrimination.

The influx of Haitian to the area also meant a decline in social government services

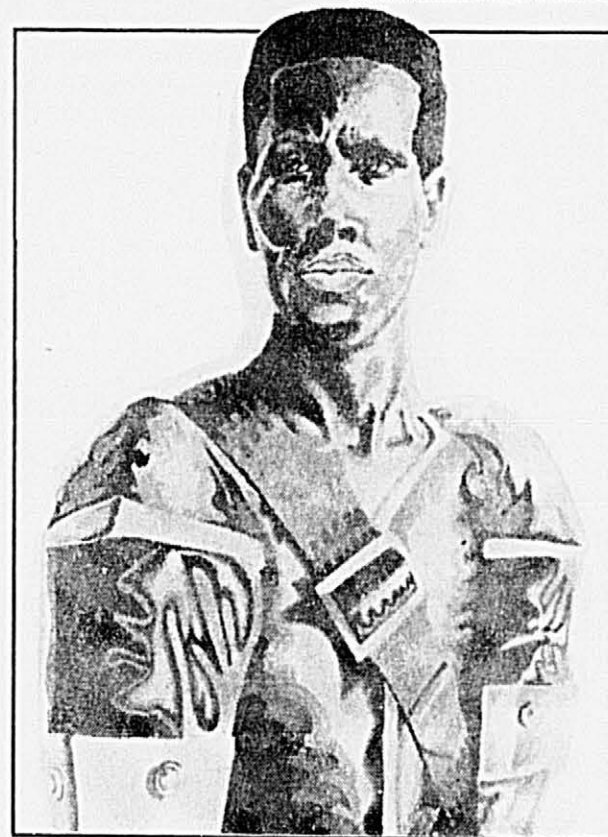
and in housing conditions as government funds were diverted to other, more affluent areas.

Today, Montreal's Haitian population comprises of 50,000 people - fifty per cent of Montréal's Black population. Perhaps as a result of the harsh discrimination that most Haitians faced in Montreal, they have managed to establish a vibrant community.

In the the North and East sections of Montreal a number of Haitian restaurants, shops, grocery stores, record stores, travel companies, and other businesses can be found as well as a number of clubs. In addition, there are a number of Haitian radio shows, both in creole and French.

Black Writers Congress

1968 was a very important year for Montreal Black population. Black people were fighting for equality and independence all over the world and it was no different in Montreal. In October of that year the West Indian Association of McGill University organised a *Black Writer Congress*. Though Congresses were being organised since 1965, this one was special.



Matthew Da Costa

Mayor Jean Drapeau's three decade reign over Montréal was driven by dreams of progress and Pharaonic monumentalism. Ruling from 1954 to 1957 and then again from 1960 to 1986, his reveries continue to bring nightmares to our city today.

No local-level politician in Canadian history has controlled a city's destiny as did Montréal's own seven-term autocrat. His form of "guided democracy" and corridor politics has left the city with a legacy of white elephant projects, crumbling concrete, and uninhabitable neighborhoods.

Mesmerized by symbols of progress and internationalism, Drapeau's ego-driven quest for recognition smashed through neighborhoods and impoverished the city's coffers.

Nobody but Drapeau would have tried to bring the Eiffel tower to Montréal for Expo '67. And nobody else would have dared to construct the Olympic stadium, his "poem in concrete", either.

But look at the lasting effects of his regime.

Take transportation, for example. Drapeau was captivated by the automobile. While General Motors, Exxon, and others were plotting to buy out and eliminate streetcars from 45 American cities, Drapeau cleared Montréal streets of its own tramway system, giving the automobile free reign. Automobile sales tripled in Montréal, while public transit was left behind.

Drapeau's automobile fetish had unsightly effects on the face of Montréal. Entire parishes and neighborhoods were smashed to pieces to build autoroutes like the dreaded Highway 20.

By putting people into cars, Drapeau was freed from the responsibility of maintaining a

viable public transport system. The city was dominated by roads and parking lots — fully 45 percent of Montréal's downtown space was lost to the automobile. And more than 317 000 Montréalers used the new roads to flee the downtown for the suburbs.

But Drapeau didn't seem to want people to live downtown anyway. He maintained that it was not the responsibility of the city to provide housing, arguing that a stadium was more important because "you can get people behind ballgames".

Besides, Drapeau had his eye on big business to fill the city with modern office projects. He often dealt with developers directly, while pacifying nervous citizens through weekly talk-show appearances on local television.

In all, 32 000 homes were demolished to make way for the block-sized projects that obsessed Drapeau. Half of little Burgundy disappeared for land speculation. 70 per cent of Centre-Sud residents were forced to leave their homes. 1200 homes were demolished to make way for the new headquarters of the CBC — the city flattened a neighborhood for a Crown corporation.

After Expo '67, Drapeau found himself searching for a second, and more glorious project. Proving that he could provide both bread and circuses, he revealed his vision for the Montréal Olympics.

In the posh Hotel Power in Paris, Drapeau announced his own choice for the architect for the Olympic installations. Designed not by Canadians but by an Parisian friend, Roger Tallibert, the Olympic stadium was to become Drapeau's ultimate monument to himself and his vision.

And so it is. The stadium remains, but as an outrageous example of mismanagement, corruption, and profiteering. At \$18 567.34 per seat, the stadium has become one of the most expensive buildings in the world.

But Drapeau insisted that the project was feasi-

ble. "The Olympics can no more have a deficit than a man can have a baby." The \$310 million estimated cost produced only the parking garage. The stadium itself was designed according to European technology and climate. Engineers and contractors fumbled with the 1200 concrete pieces that arrived at the site. Costs soared as workers scrambled to finish the structure before the games.

On a sunny morning in 1991, one of 34 concrete beams fell from the side of the stadium onto the sidewalk below.

Drapeau's tower and fabric roof proved to be equally disastrous. Eleven years after the Olympics, the \$117 million roof was taken out of storage and attached for the first time. Winds have ripped the fabric repeatedly, adding millions to the cost.

By the early 80s, the Drapeau crusade began to lose its hold over the collective imagination of Montréalers. Opposition to the heavy-handed development and power structure of his Civic Party led Drapeau to retire in 1986, ceding an easy victory for the upstart MCM under Jean Doré. Although Doré's handling of some development issues — such as the Overdale affair — has created fears of a "second Jean D.", the grandiose dreams of the Drapeau empire are cast in the crumbling concrete of the past.



Montréal's first pharaoh

by David Kennedy

Drapeau's crumbling legacy



In attendance were such prominent scholars and activists as CLR James, Walter Rodney, Stokely Carmichael (now Kwame Toure), and Bobby Hill, to name just a few. This weekend-long conference was very well attended and the topics covered a number of issues were related to Montreal's Black population and Black people in general.

After this conference, Walter Rodney, renowned historian and political agitator, was refused entry into colonial Jamaica because of his strong political views. He returned to Montreal for a short period before returning to his native Guyana where he was later assassinated.

Less than a year later, Black students from Sir George Williams University (present-day Concordia) occupied the school's computer room in protest to discrimination in the school and unfair evaluating practices for Black students.

The occupation ended in the burning of the computer room to the ground along with much of the building. Though it has never definitively been established who burned down the room, many of the students claimed that it was the police who set the fire after a long stalemate between the students and administrators of the school.

There is a long history of police harassment of Black people in Montreal that, to date, show no signs of changing. In fact the existing problems have only heightened with the recent unprovoked shootings of Donovan Fletcher, Marcelous Francois, and Anthony Griffin and the lack of an impartial body to monitor and arbitrate police related disputes.

Population Growth

In the 1970's Montreal's Black population was still expanding, with the majority of people coming from the Caribbean. It was in this period that the Carifete festival was started.

By this time however, a number of Black direct from

Africa were migrating to Montreal. From 1975 to 1978 the number of African that migrated to Montreal were 27, 252, 6,4 per cent of the total migrant population of that period.

A large percentage of this group came from English-speaking countries such as South Africa, Kenya, and Tanzania. Francophone Africans came from Cameroon, Cote d'Ivoire, the Congo, and Zaire. Today, many African students come to Montreal to study at Montreal's English and French-speaking schools. The University of Montreal boasts the highest percentage of African students, many of whom live in Cote de Neiges in the Edouard Montpetit area which is quickly becoming known as 'little Africa.'

A large number of the Africans that have come to Montreal are highly educated. A 1983 survey showed that 80% of those African arriving to Montreal had studied at the university level with 48% having a B.A., 33% with Masters, and 14.3% with Ph.D.s. These figures suggest that the majority of Africans that came to Montreal were of the highly educated class, contributing to the 'brain drain' phenomenon which plagues much of Africa and the Caribbean.

In spite of the high level of education, many doors have remained closed to Africans and other Blacks in Montreal. In 1983, 64% of respondents authorized to work were out of work between one and five years. Moreover, 90.2% of respondents had an annual income of \$9,000, and only 5.3% had incomes of \$20, 000 or more.

Towards the end of the seventies, Many Blacks began to move out of Montreal. This arose at least two major reasons. Firstly, the previously booming Montreal economy began to depress, forcing many Montrealers to look elsewhere for work.

Secondly, language restrictions imposed by Bill 101 served as an obstacle to the Montreal's Black English-speaking population, and, as a result, they began to move to Toronto and other places.

Today Montreal's Black population numbers between

80-100,000 people, scattered in a number of areas throughout Montreal. Though there are a number of strong links between the various peoples that comprise Montreal's Black population, it is by no means a homogeneous group. Linguistic differences, a number of different backgrounds and origins, the fact that the population is scattered in a number of areas, has unfortunately meant that many of the various groups remain isolated amongst themselves.

The language barrier is probably the most serious obstacle to interaction between the various groups. The divided media in Montreal generally covers either anglophone or francophone issues, depending on what whether they French or English. This has also contributed to the lack of strong unity.

Unfortunately, the various Black community forums have fallen into this same trap, focusing exclusively on 'local issues'. The lack of coverage in the Black anglophone community of the present situation in Haiti is a good example of this.

In spite of the large number of Haitian people living in Montreal, neither the mass media nor the anglo-Black community has paid much attention to the present crisis in Haiti and how it affects Haitians here in Montreal. When the press has covered this issue, it has been in a very sensationalized and superficial fashion, negating the important facts.

Racial discrimination has one of the unifying factors among Blacks in Montreal. In addition to the consistent harassment by the police, a number of young Blacks have been shot by the police without recourse. As a result, many of Montreal's Black youth share a common resentment for the police.

However, a common distain for the Montreal police is no basis for unity. Hopefully with the ever-increasing number of bilingual Black people youth, stronger ties will be forged in the interest of a stronger, more powerful community.

You get the typical asshole that tells you to get a job and get a life and it puts you down. I'm out here trying to make a buck instead of going into your house and ripping you off...



DAILY PHOTO: MARIE-LOUISE GARIÉPY

I'm jumping up and down because we've got a meeting next week with Youth Protection," says Father John Emmett, known on the street as Pops. "We're hoping that Dans la Rue can become like a branch of Youth Protection, without broadcasting it everywhere so that the kids don't see it as just another Shawbridge (youth detention/placement center)."

Pops started Dans la Rue in 1988 in response to the needs of Montréal's rapidly expanding population of homeless and neglected youths. The organization now functions, with the help of four staff members and some 50 volunteers, as a moving dispensary of care. They distribute food (hotdogs mostly), clothing, condoms, advice and support out of a 28-foot Winnebago.

Under Québec's Youth Protection Act, people under 18 years of age must either be under the wing of a parent or guardian, or Youth Protection, such as Shawbridge. By law, a guardian or social worker must be notified when a child or teenager ends up on the street. As a result, there are few social programs to support kids under 18 who fit into either category. Most of them end up looking out for themselves.

There are few hostels in Montréal that house kids under 18 years of age, but only for short periods of time. Among these establishments are Passages, a shelter for women between the ages of 14 and 22, En Marge, for kids between the ages of 12 and 17, and Refuge des Jeunes. Refuge des Jeunes has eight beds for under 18's, "But you can only stay three nights," says Pops, "which is like a spit in the ocean."

Pops' dream for the past five years has been to open a shelter with 20 beds, where kids can stay for at least two weeks. The object of Dans la Rue's meeting with Youth Protection is not to change the law, but rather, to change the way the authorities enforce it.

"Plan A" is to negotiate with Youth Protection so that

we can open a shelter for under 18's. If we don't get their approval, 'Plan B' is to open the shelter anyway, for 18 and 19 year olds," explains Pops. "And if someone comes along and says they're 18 years old [and they're really not], well what can we say? If they don't have any ID, well, what can we say? We won't turn them away."

A problem faced by all homeless is the obvious shortage of money. Many homeless kids in Montréal end up panhandling to survive. Others get caught up in prostitution or dealing drugs. Upon reaching legal age, kids can get welfare, which provides some help, but still has its drawbacks.

"For years, you couldn't get a cheque without a fixed address and you couldn't get an address without money," says Pops. "Now, theoretically, you can get around that. Supposedly you can get two cheques without an address and after that you need one. But then you get evicted, your cheques get stolen in the mail — it's a mess."

The *Daily* spoke to some of the kids who frequent the Dans la Rue van and asked them about their experiences both on the street and off. Many of them don't like to talk to the press for fear of being recognized by authorities.

BERNARD

"I'm from Québec City, originally. Born there, raised there, got bored there. I've been back in Montréal for two weeks, was in Vancouver before. I was planning to go there for two months and stayed there a year instead..."

What am I doing here in Montréal? Well, that's a good question. It's better here than Québec City; it's more interesting...

This is the first time I've come to the van...The social services over there (Vancouver), it's very simple. Normally, if you live by yourself, even if you're under 18, they get you an apartment and that's it — there's no fuss, no hangups. There's no kind of 'home' or whatever. Otherwise, they give you a cheque and that's it; that's what I've been told.

It doesn't work like here; they hassle you more here. But in Vancouver, it's mostly fundamentalists that run

vans like this — they want to convert you. They push out their little pamphlets — You're going to hell, you're going to hell if you don't believe us! Speech like that. It's ear-bashing, having to listen to a sermon before you get food.

Here on the van, there's no sermon — it doesn't go like that, they let you think what you want."

DAVE

"I'm Dave and I'm from Montgomery, Alabama. I'm 19. I've been in Canada, in Montréal, 9 years now. I panhandle on the streets. I'm a kid who comes here (to Dans la

Rue every chance he can get.) For the past two months I've been living on the street, been living in a squat. It sucks — sucks. It's cold, wet, noisy. I always have people hassling me about the place where I'm sleeping...

I make about 30 bucks a day panhandling. That's enough to get by. During Christmas time, I can usually make 10 - 20 dollars an hour. I don't get any government help, not at all, 'cuz I don't have any identification saying who I am and what I do. So I just pan.

I've been on the streets for two years. And it sucks. What do I do? I pan, I sleep out for tickets, I do whatever

When you panhandle, you usually use it for drugs and alcohol. That's how people take care of their problems.

— Danielle

Homeless

Youths

by Liz Unna

Hope in a hotdog

I can for money. Other than that, I freeload off my friends. You get the typical asshole that tells you to get a job and get a life and it puts you down. I'm out here trying to make a buck instead of going into your house and ripping you off...

Dans La Rue is A-1 perfect. Pops is a god; he's not a priest, he's a god...

You know I've thought a lot about (what the government should do for street kids). There's nothing that they can do, it's what I gotta do for myself, you know? Sure, give a donation or whatever to Pops, other than that, it's what we got to do for ourselves.

I'd definitely go back to school. That's all I really need. I can work under the table for people, but they really want me to get a higher education before anything else. Without my higher education, I ain't going nowhere.

One more year in high school and then I can start talking."

DANIELLE

"I'm Danielle. I'm from Ontario, been here 3 years. I'm 19.

I lived with my Dad and then he kicked me out and I was living at Passages (shelter for women) and then I went into foster care and I'm on my own now. I have my own place, I'm on Independent Living and I go to school. I'm the oldest kid in school right now, but I don't care.

My foster mom was pretty cool, she did a lot of stuff for us, I go see her all the time. I could have stayed there but I had to get out on my own. I'm happy, I go to school, I do my own thing, I come here every night. I don't usually eat here. I used to be on the streets so I know how these people feel.

Villemarie gives me \$43 a month for my bus pass and \$88 a week. They pay my rent. I have to be full time in school for that. As long as you've been in foster care, right after [it], you can go on Independent Living.

When you panhandle, you usually use it for drugs and alcohol. That's how people take care of their problems. I don't drink much anymore but it was, you know, hard living out here. It was also the best time of my life; I wasn't under supervision, free to do whatever the hell I want and have no one say anything.

I plan to go to University as a mature student, so I'm trying to do my best in high school right now.

I help people as much as I can, now. Basically when

DAILY PHOTO: MARIE-LOUISE GARIÉPY



you're a street kid and you've been through a lot, you do tend to help others that are on the streets — you know where they've been. When I have money I try to take my friends out and stuff; I always have people staying with me at my apartment.

Pops is great. He doesn't offer advice. If you ask for it you get it, otherwise, he lets you do your thing."

*It's not the life I'd
choose to live, but it's
the life I got.*

— Matthew

MATTHEW

"Matthew. I'm 20. I'm from Montréal and I've been back for two weeks. I'm gonna stay for a while, go to jail for the winter — that's why I came back. Do my time, do what I gotta do so I can go the States next year. They don't let me into the States cuz...I'm a criminal! As soon as the

cops pick me up I'll go to jail. I was supposed to go to jail in June, but I skipped court and went to Vancouver instead. I have about two or three thousand dollars in fines ... for mischief, causing shit.

I've been on the streets for two and a half years. Montréal is average. It's pretty bad in Vancouver 'cuz the kids are a lot younger. There's all kind of places out here to help you out. You're always going to eat; you're not going to starve out here — it's pretty wild. It's not wild; I guess it's just a way of life.

Somedays it's shit living on the streets, somedays it's alright. I don't panhandle since I've been back. I've been scamming mostly.

I left home when I was 13. I went to Juvenile for attempted murder. Put a nine millimetre to my mother's boyfriend's head. He was an asshole, and I was drunk, and he hit me so I tried to kill him with his own gun. He had a couple guns. My mother left him on April Fools; she packed up and left. My mother brings shit to the van, she brings food to the guys, she helps out a lot of my boys.

I went to Shawbridge for three years. It's a holiday camp compared to jail. They treat you alright — three meals a day, activities at night.

It's not the life I'd choose to live, but it's the life I got. (If I could have anything right now) I'd have a good job, just have a decent life instead of coming here every night. It's not too easy."

If you're interested in volunteering for Dans la Rue or making a donation, give them a call at 938-0888.



Montreal



Marie-Louise Garl py



Lara Nahas



Donna Fordes

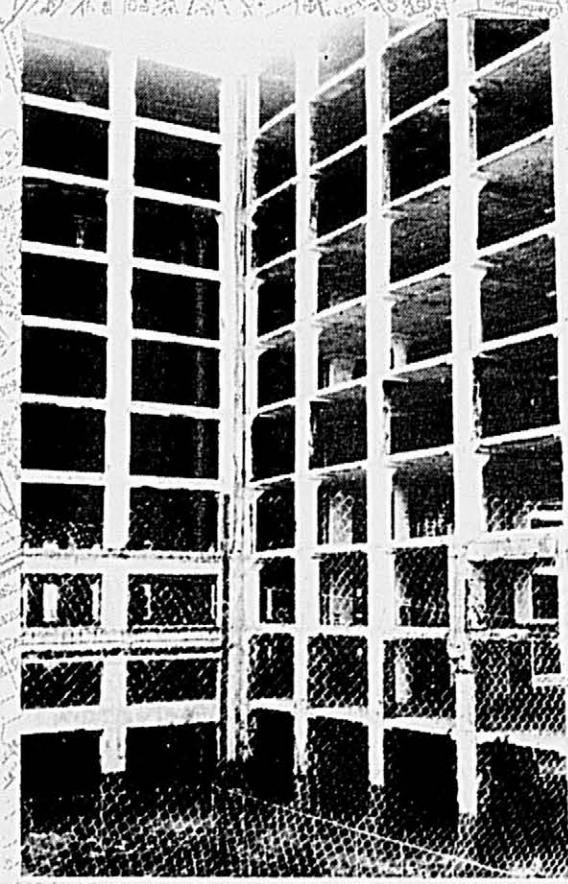
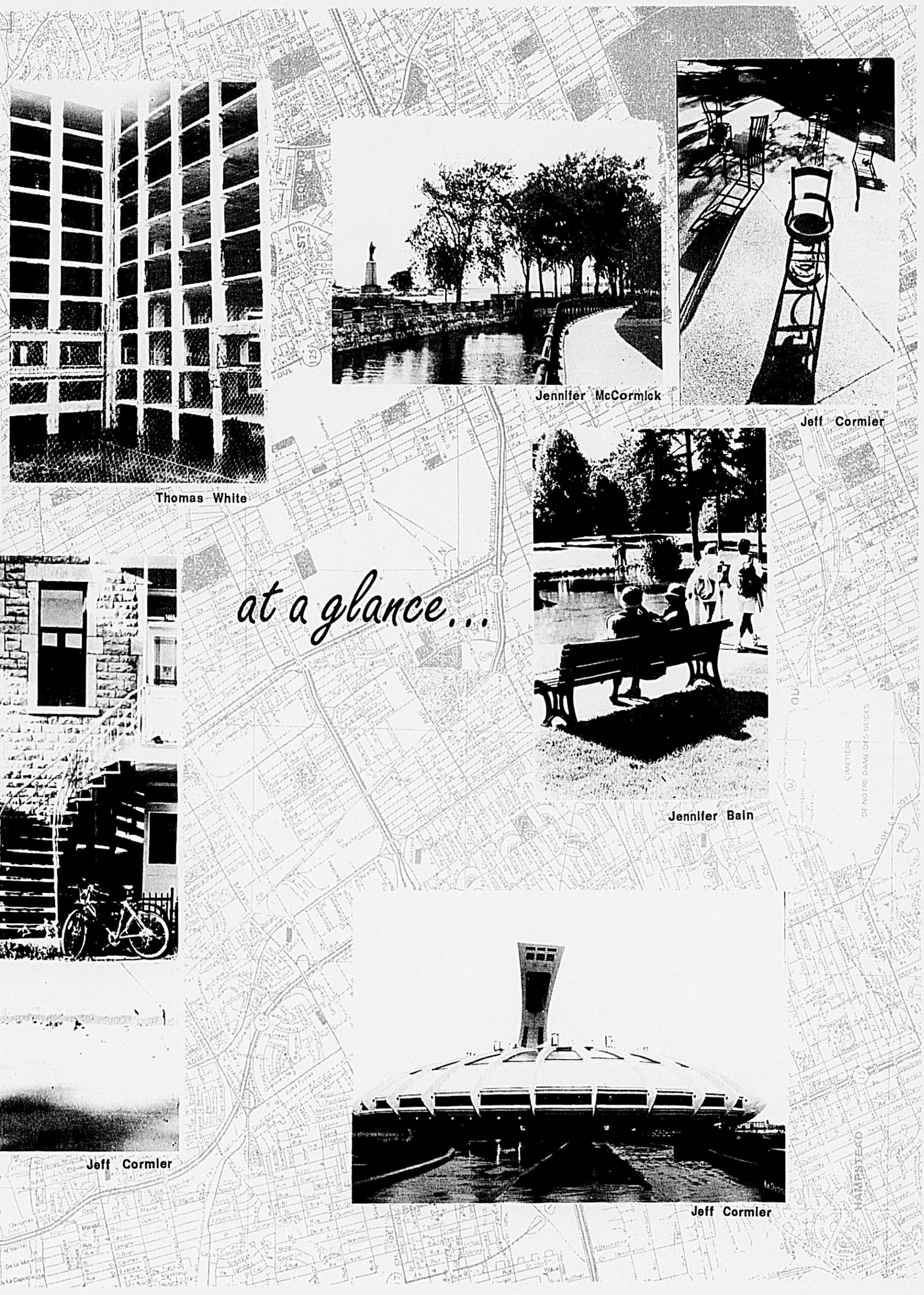


Marie-Louise Garl py



Jennifer McCormick





Thomas White



Jennifer McCormick



Jeff Cormier



Jeff Cormier

at a glance...



Jennifer Bain



Jeff Cormier



Montréal archaeological artifacts in ruins

Council defeats motion to preserve Montréal's history

DAILY PHOTO: THOMAS WHITE

by Damion Stodola

Montréalers could soon be parking their cars over historical ruins dating back to the 17th century thanks to the Doré administration's lack of concern for Montréal's history.

City council defeated a resolution to preserve the remains of a military compound built during the period of French colonial rule at the last council meeting on September 13.

Mayor Jean Doré and his ruling Montréal Citizens' Movement (MCM) will allow construction to continue in a section of Old Montréal known as Faubourg Québec.

Michel Prescott, city councillor for Jeanne-Mance, proposed a moratorium on the start date for construction.

"We will be committing the irreparable," Prescott told the Devoir. "by destroying archaeological vestiges forever."

Starting in mid-October, construction for this housing mega-complex — 1800 residences valued at \$350 million — will bury and possibly destroy archaeological evidence of Montréal's earliest construction period.

Several walls belonging to the military fortress were recently discovered on the site, bound by Amherst St., Berri St, the Saint Lawrence river to South and the Ville-Marie Expressway to the North.

Prescott: City ignoring citizens & history

Prescott, in a press release entitled *The Product of Stupidity of the Doré Administration according to Prescott*, said "The Doré Administration has been really stupid in developing Faubourg Québec without first acquiring an ad-

equated knowledge of the quality and importance of the archaeological vestiges."

Sammy Forcillo, Civic Party councillor for St. Jacques and supporter of Prescott's motion, believes the Doré administration's rejection of the motion sends a contradictory message to Montréalers regarding their historical heritage and the public consultation process.

But the City maintains public consultation is only necessary when the project goes beyond the limits prescribed by the zoning laws according to Michel Perron, spokesperson for the Société de Développement et d'Habitation de Montréal (SHDM) — the owners and promoters of Faubourg Québec.

However, Forcillo says the City should consult the people when it comes to their 'patrimoine'.

"It would have been nice for the city to exhibit good faith and delay the project one or two months," said Forcillo.

"People should be insulted by the way the administration has behaved vis-à-vis Montréalers. The city says it consults and consults but when people want to speak out the city doesn't listen."

The MCM does not believe it acted in bad faith. Andrée Corriveau, press-attaché for André Lavallée (member of the City Executive) defended the MCM's

decision to defeat the motion.

"We were not going to enforce a moratorium [at Faubourg Québec] without first looking at the archaeological reports," said Corriveau.

The reports will be made public on Wednesday.

Research committee paid by promoters

The SHDM only recently hired Arkéos, an archaeologi-

cal firm, to investigate and research the historical importance of the site and produce a report.

Forcillo expressed skepticism as to why research only began recently.

"I question why the SHDM acquired the land in March 1988 and waited until the last moment to do its research and investigation," said Forcillo. "Are they waiting to the last minute so we can simply rebury the site?"

Perron said actually physical research could not be done until the actual project was approved.

"Faubourg Québec did not really become a project until April 1993," said Perron. "Until the City approved financing it and capital was raised, the project did not exist."

He claims archaeological digging cannot commence until finances are secured to pay for it.

Forcillo also questions the impartiality of the report.

"It is important to have an independent committee, because presently I ask myself if the SHDM can be impartial," said Forcillo. "The population currently doubts the importance of the finds — it's important to dissipate the doubts."

Perron did not believe the SHDM research reports would be biased. "The advisory committee is composed of well-known specialists in their field: Jean-Claude Martin from Université de Montréal and people from Heritage Montréal," said Perron.

Perron further emphasised the SHDM extended the research budget by \$60 000. "There's a lot of misinformation," said Perron. "We have already spent \$325 000 on research alone. That's more than anywhere else in the world."

Montréal needs archaeological policy

Architects and citizens however, claim Montréal does not do enough to preserve its heritage, at the same time acknowledging the realistic need for the Faubourg project.

Marc Drouin, an architect and leader of the Regroupement du Porte-Québec, expressed concerns for Montréal's scarce ruins.

"There is a great deal of historical wealth at the site," said Drouin.

Dinu Bumbaru, head of Héritage Montréal agreed but also stressed the importance of the project itself.

"The project (Faubourg's housing complex) itself is quite important because they're talking about repairing Montréal's urban city," said Bumbaru. "The question is how do you get both at the same time?"

Drouin said a plan comprising of both the ruins and the economic boost of the project would be ideal. Since the ruins only occupy one third of the site, Drouin and Bumbaru see no reason why this cannot be a viable alternative.

Perron said the SHDM is favourable to such an idea but must wait to hear the findings of the report.

Yet Bumbaru said the Doré administration to date has completely destroyed ruins with the stroke of a pen.

Compared with Jerusalem or Rome, where law requires construction to stop if archaeological ruins are found, Montréal does not come close in preserving its significantly smaller number of ruins.

In other parts of Old Montréal, on a site called Foubourg-des-Récollets, City contractors completely destroyed old shipyards and seminaries without public consultation.

"Nunn's Shipyard was completely destroyed to build a federal court building," says Bumbaru.

Bumbaru said it would be preferable if the City had a policy to deal with such projects.

But Perron says the City has a good track records in promoting and preserving Montréal's history. "The City has built Pointe-à-Callières [an interactive museum], developed the Champs-de-Mars fortifications and the Champs-de-Léry site," said Perron.

Perron said people don't realise the situation in Montréal. "Unlike Québec City, the fortifications here were destroyed or buried over a hundred years ago."

The ruins at Faubourg Québec were built over so many times, only remains of the foundations are left.

Drouin conceded the City has improved in regards to promoting Montréal's history but said that initiative has petered out.

"It's as if they [the MCM] said 'O.K., we've done enough,'" said Drouin.

The Doré administration has hired an archaeologist within the urban development department.

The Ministry of Culture is expected to comment when the SHDM and Arkéos reports have been publicly presented.

In Your Neighbourhood

Living in the McGill Ghetto

by Peter King

Fifteen years ago renting an apartment in the McGill ghetto was substantially more affordable than it is today. Sharply rising rents and a reduction in the number of apartments available due to condo conversion, have conspired to make the area less and less available to students.

This situation makes an examination of the McGill ghetto — otherwise known as the area from Milton to Park — worthwhile. We need to better understand and appreciate what makes the ghetto the place that it is, and recognize the forces which act to transform it. Today, the character of the ghetto stands to be lost if the trend towards above average rent continues.

Coordinates of the Ghetto

Bordered by University Street to the west, and St. Laurent to the east, and Pine and Sherbrooke to north and south, the ghetto area is a large residential neighbourhood in the middle of downtown Montréal. The glass-clothed skyscrapers on the south side of Sherbrooke act as constant reminders of just how close to downtown the area is. They also highlight the value of a neighbourhood where people actually live.

Maintaining the area as an affordable residential neighbourhood for low income tenants — such as students — is a difficult task. Students move frequently and landlords often try to increase their profits by attracting richer tenants who are not concerned with the amount of the previous rent.

The Housing Project at the Québec Public Interest Research Group (Québec PIRG) advises tenants to inquire about the previous rent of an apartment before renting the place. They say that Montréal currently has a glut of empty apartments, and tenants should accept only very modest rent increases. At present a good rule is an increase of no more than 2% annually.

Milton-Park scrapbook

Ste. Famille, in 1867, was the first street laid out in the Milton-Park neighbourhood. It was on an axis with the Hotel-Dieu hospital, whose new chapel was the focal point of the area.

Over the next forty years, a middle and upper-middle class neighbourhood gradually developed around the hospital. Effectively the area represented a wealthy "suburb" of the rapidly expanding city south of Sherbrooke.

In the late 1940s the neighbourhood was transformed, as increasingly wealthy Milton-Park homeowners moved out to the new suburbs of Westmount and Outremont. The 1961 census shows the population almost evenly divided between French and English speaking people. Fifteen percent of the population were listed as immigrants.

By the '60s the majority of the population were either students or people on low or fixed incomes.

The '60s was also the era of grand, avowedly modernist, urban renewal. This signalled the beginning of the end for the Milton-Park area.

A large firm by the name of Concordia Estates unveiled its plans for a massive new development in the area bounded by



DAILY PHOTO: PETER KING

A bird's eye view of the ghetto

Hutchison to the west, Pine to the north, and Milton and Ste. Famille to the south and east. The plans called for the construction of several fifty story skyscrapers containing condominiums, apartments, shops and services, all connected entirely by underground and overhead pedestrian walkways.

In 1968 the newly-elected Premier Robert Bourassa unveiled a plan for wholesale demolition of the viable (though not wealthy) existing neighbourhood. Although there were no plans to aid the newly displaced low income tenants, municipal and provincial officials touted the plan as a model of urban revitalization.

The threat posed by Concordia Estates proved to be enough to bring the neighbourhood to action, leading to the formation of the Milton-Park Citizens' Committee (MPCC).

Residents organize themselves

With the birth of the MPCC, students and tenants alike began to organize the community. From 1968 until 1974 the MPCC worked tirelessly to prevent Concordia Estates from carrying out their evil plans.

The MPCC negotiated with the developers and government officials. They took their story to the press, held rallies and protests, and occasionally got arrested for defying the law in a bid to halt the development. For a complete and colorful account of the events of those years pick up a copy of Claire Helman's book *The Milton-Park Affair, Canada's Largest Citizen Developer Confrontation*.

A combination of pressure and public sympathy generated by the MPCC, as well as inadequate resolve on the part of the developer, resulted in the completion of only a fraction of the original plans for redevelopment. *La Cité* now stands as a

symbol of what the ghetto might have been.

The remainder of the area slated for demolition was then bought by the federal government. After considerable negotiations and efforts by the MPCC (and others speaking on their behalf) most of the real estate in the area, was over a fifteen year period sold to the Communauté Milton-Park (CMP), which oversees its use as non-profit cooperative housing.

According to Cécile Grenier, Coordinatrice Générale of the CMP, the organization now comprises 23 co-ops and OSBLs (Organisation Sans But Lucratif). Together the co-ops and OSBLs contain 616 residential, and 22 commercial units. Grenier estimates that the net worth of the CMP exceeds \$64 million.

In order to preserve the perceived diverse character of the Milton-Park neighbourhood, all of the individual co-ops within the CMP must adhere to strict financial entrance requirements for prospective tenants. These requirements are designed to ensure that low income tenants continue to have a place in the area.

Ironically, however, the success of the CMP has been partially responsible for the gentrification of the entire area. By creating and maintaining a large stock of well-maintained housing, the CMP has increased the opportunities for private developers to turn over their neighbouring properties at a neat profit.

For its part the MPCC continues to act as a voice for the neighbourhood. Lucia Kowaluk, a longtime Member of the Board of the MPCC, described the groups current focus as stressing quality of life issues in the neighbourhood. Recently the group has been pressuring both the city and the McGill administration to redesign the expansion of the Currie gymnasium. The group is concerned with McGill's appropriation of municipal land on Mount Royal for its own uses. As a result of their pressure, the uni-

versity has guaranteed some public access to the gym, once renovations have been completed.

The MPCC is also working together with the McGill Sexual Assault Centre and Walksafe to ensure the continued safety of the neighbourhood. Together these groups have been working to compile a complete list of reported assaults in the Milton-Park area.

"I am only aware of one assault in the area [this year], which is an improvement over last year, but there have been a number of break-ins," said MPCC member Virginia Nixon. Nixon is hoping the MPCC can convince the city to increase police foot patrols in the area over the upcoming year. The MUC police's public relations spokesperson at station 32, was unavailable for comment at the time of calling.

The Milton-Park area's population has risen slightly but steadily since 1981 to its current high at 12,000 residents. The majority of the population are between the ages of 20 and 34, according to Statistics Canada 1991 census data. Twenty-eight percent of Milton-Park residents claim English as a first language, 40% French, and 32% claim another or several maternal languages.

A McGill student presence is strongly reflected in these statistics. But with the city of Montréal aiming to lift its ban on condo conversions and with rents rising throughout Montréal, the student ghetto as we know it is a prime target for gentrification.

Students have an important role to play in ensuring the continued liveability of downtown neighbourhoods like Milton-Park. Again and again the city of Montréal has demonstrated its willingness to overlook the interests of students and low income tenants in order to appease large developers. Learning about the history and character of our neighbourhoods is the first step in the effort to protect them.

Monday, October 4, 1993

Montréal • Special Issue •

MILTON

Multiplicity in the Muslim community



Sheema Kahn, McGill researcher

by Afra Jalabi

The Muslim community in Canada is one of the most diverse communities in its ethnic composition, and in its cultural and linguistic backgrounds. Muslims in Montréal come from every part of the world.

"This diversity makes it the most unique community. No other community has as much ethnic and linguistic diversity. We follow the same principles with social and cultural differences," said Ehab Lotayef, a producer of the biweekly newsletter *The Bulletin*.

If you ever ran into the student crowds leaving the Friday prayer in the Shatner ballroom, you'll find yourself in the midst of an extremely ethnically diverse group. "We come from every corner of the globe," said Wemimo Azez, a Nigerian student.

The diversity among Muslims has contributed to the strength of the community. But it has also contributed towards complicating the organization of community affairs.

During the early 1960s, Canada opened its doors officially for immigrants. Waves of Muslim immigration were highly influenced by the political conditions in the original countries of the people who came here.

Recent examples of such waves can be clearly seen in the increasing numbers of Somali, Bosnian, and Iraqi refugees to Québec.

Similarly, other past immigrations were politically influenced. "The unrests in the Middle East resulted in the immigration of more Arabs, such as the displaced Palestinians or the Lebanese later. Whereas Muslims from in South Asia in times of political and religious repression migrated to Pakistan," commented Fahmida Khan, the president of the *Canadian Council of Muslim Women*.

This might explain the high rates of people of Arab origin. Although the Arab population represent 20 percent of Muslims around the world, "in Montréal the Arab community represents more than 50 percent of the Muslim community," said Ehab Lotayef.

It took the Muslim community years to establish their religious and communal grounds. Friday prayers were started at the Islamic Institute by two prominent Islamic

scholars, Fazul Rahman and Al Farouki, in 1968.

The Islamic Institute, founded in 1952, did not meet all the demands of Muslims around the city. "It is more oriented towards academic research," says the secretary of the Institute.

The first Muslim community centre in Montréal was the Mosque, the Islamic Centre of Québec (ICQ). It was founded in 1970 to provide services other than mere prayers for Muslims. ICQ was the first legally recognized Islamic body in Montréal, authorized to perform many community-related issues. It has incorporated members on the national assembly.

The Mosque, or Al Jamme' (gathering place), constitutes a significant part of Islamic history. A Mosque is the communal space where Muslims pray, discuss political, cultural and religious issues, entertain and have communal dinners during the fasting month of Ramadan.

Representing the core of Muslim life, several mosques have been established around Montréal. These Mosques have Sunday schools, provide immigration consultation and housing coops. They also finance small businesses.

There are two permanent Islamic schools now in Montréal educating up to grade ten. They are partially funded by the Québec government. The principal of the MSQ school, Dr. Redwan Yousef, commented on the difficulties they had founding the school. "The school was viewed as an ethnic one. We have students from Pakistan, India, other parts of South Asia, Arab countries and Africa," said Dr. Yousef, who is originally from Nigeria and earned his Ph.D. from McGill in 1991.

A Muslim can go to any Mosque and change the Mosque she or he attends. "I have preferences, but I can go wherever I want," says Sheema Khan, a McGill researcher.

Sheema Khan, who is deeply involved in the Muslim community, explained how a disagreement among different people at the first Mosque in Montréal led to the creation of another and other divisions led the chain to creating several Mosques around the city.

"I think the whole thing was positive and natural. There is nothing wrong with having disagreements. Differences are healthy. People from different backgrounds

will have disagreements. In Islam there is a large spectrum and the challenge is to accommodate these differences," says Khan. The cultural and ethnic diversity of the Islamic community poses a challenge for Montréal Muslims. Diverse linguistic and cultural backgrounds create specific needs. The Turkish Younes Mosque and the Afro-Canadian Bilal Mosque were both established to meet the needs of those specific communities.

"These differences cannot be ignored. The cultural and linguistic needs should be dealt with, but these differences should be steps towards a better understanding and towards creating a more global Islamic community," says Ehab Lotayef.

Many Muslims feel cornered and marginalized due to stereotypes. "The media coverage is terrible," says Homa Hoodfar, a Concordia Anthropology Professor who is originally from Iran. "The media acts irresponsibly towards representing other cultures, not only Muslims. Take for the example the coverage of Native issues. The assumption of knowledge and power on the part of the West towards Muslims or other cultures is problematic."

Syed Naseer, a librarian at McLennan, expressed his solidarity with Muslim women. "Women in particular are vulnerable to the prejudices because of their visibility. Whereas we, as men don't experience it to the same extent. Veiling for example is discriminated against and ridiculed," said Syed Naseer.

"Although it's not illegal, veiling is socially stigmatized. People here don't understand its political meaning. Muslim women should have the right to exercise their choices," said Hoodfar. "We veil our heads, but not our minds," explained Fahmida Khan.

According to Khan, the voices of Muslims were not heard enough inside and outside of the Muslim community. Out of the concerns and movement of the Muslim women, the Canadian Council of Muslim Women was founded by Dr. Laila Fahlman.

"We are not women behind the veil. We wanted to raise our voices. Yes we are feminism, but we are feminism for the well being of the community and under the principles of Islam," said Fahmida Khan, president of the Montreal branch of the Council.

The Council provides different services to Muslim women in particular and Muslim families in general. "Besides helping immigrant and refugee women and their families, we try to sensitize social workers towards the needs of Muslim women and their religious and cultural backgrounds," said Fahmida Khan.

There are few shelters for Muslim women run by the community. "It's a touchy issue in our community. First we have to overcome the denial in order to raise awareness. We already have women and men who are interested to help and improve the situation," said Sheema Khan, who is currently trying to coordinate a hot line service for women.

The difficulties surrounding the daily lives of Muslims are expressed by many.

"The ignorance of our practices create psychological difficulties. We are misrepresented and our needs are not always met," said Lotayef.

Similarly, Syed Naseer talked about the difficulties Muslims encounter when it comes to prayer times and religious holidays. "There is a sizable Muslim community on campus. Yet, we don't have a room for prayers or policies concerning holidays. Some students end up writing their exam on important religious holidays," said Naseer who came from India 34 years ago and has settled in Montreal.

The hardships don't stop at the ignorance of Islam and misrepresentations. Last year, a fire was set at Fatima Mosque on St. Laurent Blvd. The damage was worth more than \$80,000, according to the Council of Trustees of Fatima Mosque.

According to Dr. Sami Shalati, a volunteering member on the Council, the fire was not an accident. "The police report confirmed an intentional criminal act, but didn't find the attackers," said Shalati. "There was active racism around that area at that time. Some thought it was the skinheads, but it's not really known," said Sarah Khan, a McGill student at the Middle Eastern studies.

"We don't want to accuse anybody," said Dr. Shalati. "We should be more aware about these things, but at this point we shouldn't create a bigger issue of that, because we still don't know enough about the incident," said Loutfi.

Although there are external pressures and difficulties, the community faces internal weaknesses. "Some of us are too self-confident and we don't put enough effort to interact. We tend to stay away," said Loutfi.

"Some members of the community come from politically repressive regimes. They tend to stay afraid of the big brother even here," said Syed Naseer.

"Many Muslims lived in societies where they are the majority. They have no concept how to be a minority and how to mobilize and organize. Sometimes they don't take into account major issues. They need to adopt to overcome the tensions," said Hoodfar.

The Muslim community has established sufficient communication among its various Mosques and individual Muslims. There are regular newsletters such as the *Bulletin* and magazines or quarterlies such as *Al Islam* by ICQ and *Muslim Québec* by MCQ.

For further information you can contact one of these Mosques. You can also get in touch with the Islamic Culture Network at Union 413, phone 398-5820 or the Islamic Society of McGill at Shatner 401, phone 398-6814. Both societies hold activities and seminars and provide services for students on campus.

Al Ummah 843-7866
Fatima 285-1893
ICQ 331-5582
Jamia Islamia 442-2303
Makkah 421-1455
Markaz Al Islam 443-3482
Masjid Nour Al Islam 325-7322
MCQ 484-2967

Jewish diversity finds a home in Montréal

by Lisa Grushcow

The first Jew set foot in Québec 255 years ago. Today, Montréal Jews are the fourth largest ethnic group in Montréal, and the eleventh largest Jewish community in North America.

In 1738, Jacques La Fargue, a Catholic man, came to New France. When it was discovered that Jacques La Fargue was actually Esther Brandeau, a Jewish woman who refused to be converted to Catholicism, she was immediately returned to France.

It was not until 1760, with the English conquest of Montréal, that the 1627 decree forbidding all but Roman Catholics from settling in French colonies ceased to apply to the area. Soon after immigration was opened, Jews began to settle in Québec. The Montréal Jewish community was founded in 1768.

The first Jews to come to Montréal were mostly traders, merchants, and military men, of English, Spanish and German descent. In 1777, the first synagogue, Shearith Israel, was built.

By 1832, religious and civil freedoms were legally granted to the Jews of Lower Canada, 25 years after Ezekiel Hart, a Québec Jew, was elected to the Legislative Assembly but barred from taking his seat.

The Jewish community in Montréal grew rapidly. In 1831, 50 of Canada's 107 Jews lived in Montréal. The mid 19th and early 20th centuries saw a massive immigration of Russian and Eastern European Jews, many fleeing pogroms, to Montréal.

By 1952, Montréal's Jewish community numbered 85 000. Many Jews came from the Middle East in the 1950s, and from North Africa in the '60s, two waves of immigration which brought 20 000 Jews to Montréal.

In 1991, the Montréal Jewish community had a 45 per cent immigrant population, with immigrants from Eastern Europe and Morocco being the most numerous.

When Stephen Scheinberg, National Chair of the League for Human Rights of B'nai Brith Canada and a Concordia history professor, came to Montréal from Chicago 30 years ago, he was struck by the unique nature of the Montréal Jewish community.

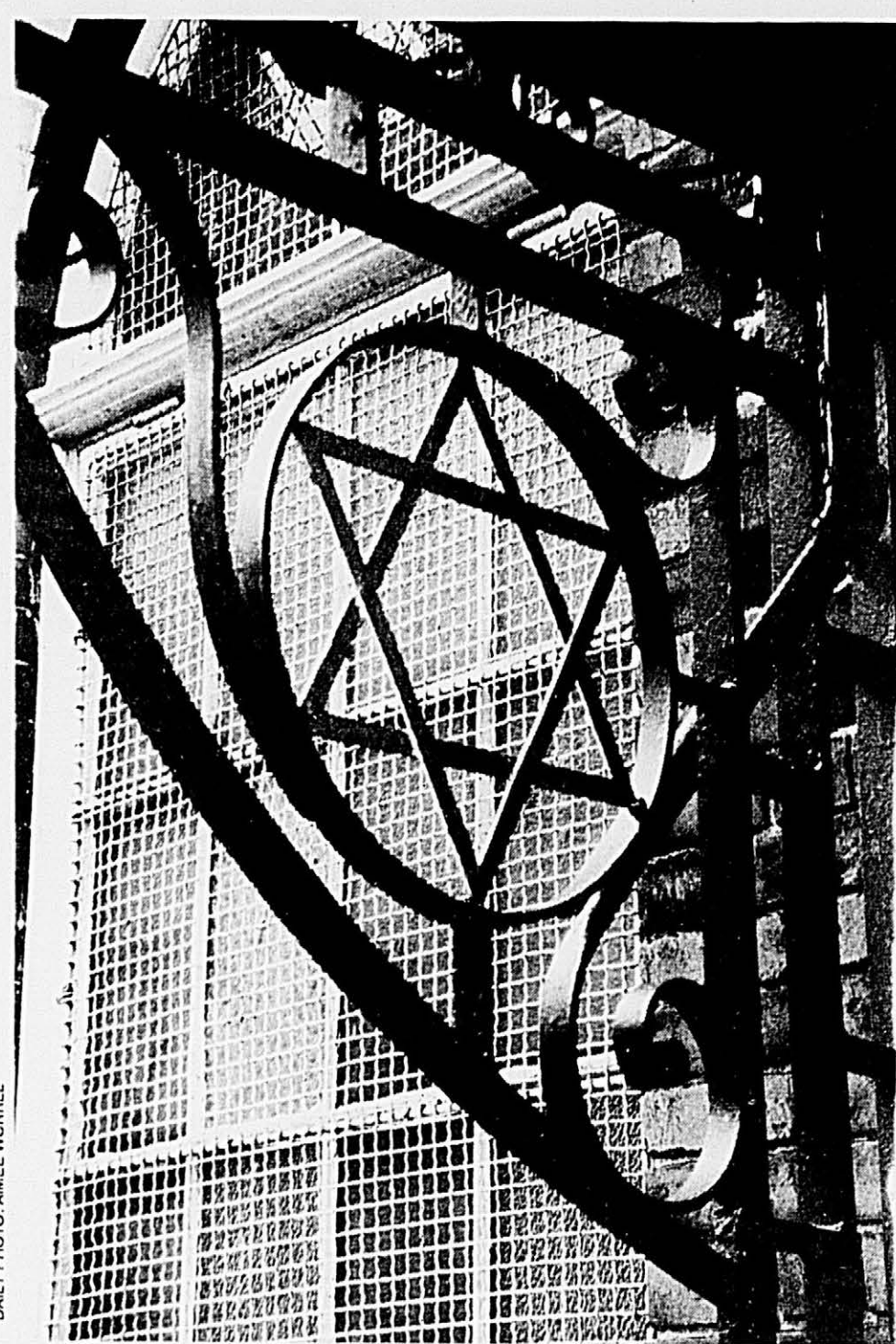
"It was much more active, more vital than anything I had witnessed in American cities," he said. "It was much more cohesive, much more institutionalized."

Proud of diversity

Despite this cohesiveness, the community is known for its diversity. Charles Shahar, research co-ordinator at Federation-CJA (an umbrella Jewish organization in Montréal), said, "There are so many different opinions expressed on behalf of the Jewish Community...the community is not homogeneous."

This heterogeneity is reflected in a Federation-CJA study based on 1991 Canadian census data. The community is also unique in its high Sephardi population. Sephardi Jews, with roots in Spain, North Africa, and the Middle East make up 20 per cent of the community; Ashkenazi (European) Jews make up 75 per cent.

Most Sephardi Jews in Montréal are from Morocco. Montréal is an appealing home for many of these Jews, as they are



DAILY PHOTO: ANNE WORRELL

Synagogue on Montréal's Plateau

fully familiar with French language and culture.

According to Doron Goldstein, a McGill student active in Pro-Montréal (a project of Federation-CJA with the goal of encouraging young Jews to make their futures in Montréal), "We are lucky that we have an Ashkenazi-Sephardi mixture in our community. It allows a greater depth of Jewish experience."

Similarly, Scheinberg observed that "the old divisions between Ashkenazi and Sephardi are almost irrelevant today. I sense much coming together."

Montréal also is home to the largest Ethiopian Jewish Community outside Israel and Ethiopia, as well as many recent Russian immigrants. "We are a very diverse community, and very proud of that diversity," said Goldstein.

Making a place

Although Montréal is one of North America's most established centres of Jewish life, Jews, like other minority groups, have had to struggle to make themselves a place in Québec.

The 19th century Jewish community in Montréal experienced numerous difficulties, many because of the division of social services along the Catholic-Protestant lines. This division resulted in the establishment of various independent Jewish social services organizations, which, although difficult to begin, gave the community a strong

structural base.

Economic boycotts against Jews and anti-Semitic publications were launched in the early 20th century. Discrimination from the predominantly Anglo-Saxon economic elite resulted in a community largely composed of the working-class.

The Great Depression in the 1930s provoked anti-Semitism ranging from stereotypes and slurs in the French press to unofficial restrictions preventing qualified Jews from entering McGill. Canada's restrictive immigration policies during the Second World War, which permitted only entry for only 8000 Jews fleeing Nazi Europe, also had an effect on the community.

Although current anti-Semitic incidents are usually less blatant and less severe than earlier attacks, the 1991 Federation study shows that 24% of the respondents say they have been victims of anti-Semitic slurs, and that discrimination at the workplace, in education, and in housing still occurs.

This summer, a Ku Klux Klan rally was held just outside of Montréal, and earlier this year Montréal synagogues were vandalized, and individual Jews were the targets of harassment.

Poverty and out-migration

Scheinberg noted that because Montréal has the largest percentage of Holocaust survivors of any Jewish community in North America, community members are

very sensitive, and "very determined against any manifestation of anti-Semitism or anything that would undercut the Jewish community." However, the concern is not debilitating.

According to Goldstein, "Anti-Semitism is not an overwhelming concern for the Montréal Jewish community," mostly because "we've been very successful in building coalitions both among other ethnic communities and the francophone community. When the Montréal synagogues were spray-painted, the St. Jean-Baptiste Society was the first to condemn the attack."

The basic concern of Montréal Jews, Goldstein said, is "maintaining the vibrancy of the Montréal Jewish community". The community has shrunk over the past two decades, mostly due to out-migration. This out-migration in many ways parallels the out-migration of anglophones from Québec, although Shahar said, "Recent findings suggest it's slowing down."

Of those who do leave, half go elsewhere in Canada, a quarter go to the United States, and a quarter go to other countries, including Israel—a country to which the vast majority of Montréal Jews feel close, and where many have family and friends.

Because those who leave are often young or middle-aged, a disproportionate number of Montréal Jews are elderly, and there is a concern that there is not enough of a young base in the community to support the necessary social services.

Scheinberg said the demographic issue "goes hand in hand with Jewish impoverishment". Poverty statistics for the Montréal Jewish community are a harsh rebuttal to stereotypes of widespread Jewish wealth.

In 1986, the poverty level in the community was 18 per cent, and 7 per cent of Montréal Jews lived at subsistence level or below. Many of the poor are elderly. Although community agencies have organized various responses to poverty among Montréal Jews, it is still a considerable problem.

Positive changes

Some community workers are optimistic that the demographic situation will improve, thereby lessening the related concerns. Goldstein argues that what must be countered is "the false perception that the political climate in Québec makes it difficult for young Jews, predominantly anglophone, to make a future in Montréal."

The perception has certainly been widespread among many Montréal Jews. In 1991, a significant minority were unsure as to whether they would stay in Québec or not, and almost three quarters cited the political situation as being the primary factor in remaining in or leaving the province.

However, Goldstein, Shahar and Scheinberg all agree that some sort of positive change is occurring. According to Shahar, "There's been a renewed perception in the community that efforts have to be made, not just to be part of the Jewish community, but part of the whole Montréal community."

"We've decided to stay and become more involved," he said.

And others agree. The Federation-CJA study showed that 92% of Montréal Jews feel completely or somewhat accepted in Canada as Jews.

Esther Brandeau probably would have preferred to remain in Québec in 1993.

Dance, daahling, dance...

Montréal's club scene

by Kissy LaRue

As Montréal gracefully slides into economic limbo, about the only thing that seems to be bustling is its clublife. Long a mainstay of the scene, clubs provide the sleepless nocturnite with a veritable cornucopia of experiences and pastimes.

Although they come and go with frightening frequency, and although the more jaded members of Montréal's nightlife elite will tell you that they were better in the eighties, and that nothing compares to N.Y., Montréal is still a force to be reckoned with.

One of this city's best features is the fact that all clubs worth going to are actually within walking distance of one another, or, at least a cheap cab ride apart. This is not true of N.Y.C. Getting from one to the other in this silver city is kind of like climbing Everest.

Also, Montréal's smattering of dance parlours are concentrated on its two main

streets, Ste. Catherine's and St. Laurent, meaning that going to and from them with friends is not likely to be a life-threatening experience.

Since there are more clubs than can possibly be mentioned, and since most of them don't deserve any mention, we are only going to concentrate on heavy duty dance clubs where the focus is dancing and music, not getting wasted and/or laid. You don't need good decor and sound to do either. As for lighting? Like with drunks, the rule for a one night stand in or out of a club is 'less is more'.

Although St. Laurent offers many, only Angels and DiSalvio's are worth your while. Angels, which boasts some of the sound system that graced Business, consistently provides quality D.J.'s in a tolerable environment.

Angels is very popular with upper crust McGill students and ravers, so be ready for the odd frat boy/girl with adidas and lollipop dichotomy. As well, Angels boasts a variety of drink specials, so it's convenient for those who prefer to imbibe.

Angels gets a plus for their yummy smart bar and comfortable overstuffed seats, but loses on their lack of lighting design, coatcheck, and dance space. Feel free to deliver an open invitation to all of those people invariably not moving on the dancefloor to be immobile somewhere else.

DiSalvio's has always wanted to be the chic bar it isn't, attracting a large and vulgar segment of the nouveau riche of this city, as well as the occasional Mitsou and Al Pacino.

Unless you have the gumption to walk right in and give the doorperson some distressingly vicious line, be prepared to wait, and wait, and wait. Better yet, phone them and lie about your celebrity status, and see if you get put on the guest list (hint hint, it works!).

DiSalvio's is expensive, well designed,

full of cokeheads, and too uptight to let D.J.'s spin the records they should. If you're superficial, money-hungry and pretentiously upwardly mobile, all while craving the acceptance of plastic peers, you should fit in divinely here.

Le Royale is the Holder's successor to Business, and unfortunately attracts some of the same DiSalvio's types. However, the management is nicer, as are the door staff. Again, don't hesitate to phone ahead and put yourself on the guest list, or to fabricate some reason at the door for why you shouldn't have to wait.

Pretend you know some one inside and wave frantically, it will work. Royale has innovative, continually changing decor (for better or for worse), and a beautiful upstairs lounge. The club also features a variety of music, although mostly on the house/disco side of things. The lighting is fairly good, as is the sound, although the recent addition of things metallic has caused a lot of unnecessary rattling.

It isn't cheap to drink here, but it isn't exorbitant either. Watch out for their special S/M fetish nights, out of town D.J.'s, chill parties in the upstairs lounge, and an upcoming gay night, Queenex (Royale, a brand of tissue, Queen+Kleenex, another brand of tissue=Queenex, get it?).

Royale scores high on design, staff, and check out those bathrooms complete with mirrored antechamber. It loses however on decor overkill and the lack of non-alcoholic smart bar. Beware of frantic ravers (they can put your eye out) and the nouveau riche with nouveau attitude. Wednesday nights are the best.

Le Léopard is a quaint out of the way club on St. Denis and Rachel that is worth a visit. House D.J. De La Gaultier spins hardcore to disco, and the crowd is an eclectic mix of muscled queens, gogo girls and drag creatures all with travelling side show. Léopard

suffers from its awful space, lack of lighting design, and poor sound system. Generally, Tuesday is the night to go.

Station "C", or K.O.X., as it is known is our very own little Sound Factory, borrowing liberally in musical and decorative style from the N.Y. legend. In all fairness however, the main space is the fiercest in Montréal, and deservedly so.

Art director/manager Nicholas Jenkins was responsible for the best of this city's underground warehouse parties. Although primarily a queer domain, the main space has recently attracted a wider variety of clientele, including sightseers and ravers.

Friday nights are outrageously fun, the music provided by Marc Anthony, who slams a deep house groove hard all night. Drinks are affordable and innovative, as is the small Chicklet and Confetta Boutique set off to the corner. If you've never been to a large dance club before, go here.

Conveniently nestled below and above are respective boy girl pickup joints which makes one's options all that more interesting.

In addition, there are L'Esprit, Big Bang, the Beat, and Metropolis, but they are vacant and commercial, filled with the cheapest of people, all of whom are too drunk and too tired. If you like going here, I cannot tell you I'm sorry for insulting you, because I'm not.

Look forward to Groove, DNA's latest project. Groove will feature some of the city's best musical talent in the form of D.J. Tiga as well as the biggest names in out of town D.J.'s. Onionz (Caffeine, Long Island) is scheduled for the opening night, sometime soon. Even if you don't know who Onionz is, but you like music, people and dancing, I can't stress how important it is for you to go.

Until then, remember: Why study when you can party?



DAILY PHOTO: TARA CHARRAN

Tripping on History

by Peter King

At five in the afternoon the exodus begins. As the cars jockey for position on the crowded streets, take the time to walk to Old Montréal.

Pass the boulevards of St. Antoine, Viger and St. Urbain, and enter the city of narrow, now near empty streets with their heavy ornate stone buildings and sheik, now darkened luncheonettes.

Of all the European cities in Canada only Québec City is older than Montréal; in the United States only New York and Boston are this city's senior.

Old Montréal may not be very big, but take the time to get just a little bit lost; move among its alleyways. You find yourself in the small courtyard in front of the Old Customs House (there is a plaque) on St. Paul. Go in.

Fortunately it's Wednesday between 5 and 8, the museum's free admission time, so no one asks you to pay. You're now in the gift shop of Pointe-à-Callière, Montréal's Museum of Archeology and History.

Opened last May as part of Montréal's 350th anniversary celebrations, the museum invites you to experience the city's history

at the actual site of its origins.

Above the gift shop, interactive displays focus on particular aspects of the city's history; play.

When you're done, move to the elevator and descend to the museum's crypt. There, the foundations of Montréal's history surround you. Touch any TV screen and various "virtual people" animate the scene with personal stories of life in Montréal.

Stand in the old sewer built to carry the stream that ran from the Mountain to the River at the site where Jeanne-Mance and De Maisonneuve first arrived on the island. Inside the crypt windows at street level act as a constant reminder of the modern living city outside.

Upstairs from the crypt is now the Éperon building, the museum's centerpiece. Starkly modern, this is the museum's official front door.

Designed to introduce visitors to the museum, the 16 minute multimedia show now serves as a chance to sit down and make some overall sense of what you have just seen. A variety of different voices tell their stories in an effort to highlight the city's multiple histories.

The show's real character, according to Vincent Ranallo — the designer of the current "Montréal ville plurielle" exhibit

Time Travel the Official Way

upstairs — is derived from its location, "for me it's the site, at the very beginnings of Montréal, that is the real magic of the show".

Montréal ville plurielle?

"I have one neighbour who is Black and another who is East Indian, I'd be a terrible liar if I said that everything's perfect." These words, taken from one of Ranallo's numerous interviews with Montréalers, adorn the display as you enter the museum's current exhibit.

A little farther, an empty display case bears the plaque quoting historian Marcel Trudel, "I'd like to meet a Québécois who could proudly say that he or she is 100-per cent pure French blood, such a rare bird should be mounted and displayed like an important object in a museum".

"Once people are shocked they are attentive to what comes after," explains Ranallo.

What does follow are a series of interactive displays designed to make the user aware of the way they look at others. Focusing on stereotypes, we are asked to question how we define 'otherness' in people.

So far the major criticism of the exhibit has been the French only nature of the displays. Pamphlets are available in both

English and Spanish though, and a bilingual guide is also there.

By far the best area of this exhibit is the many different performances, movies, and interactive shows that take place in a small theatre at the back where various artists perform and invite discussion from the audience.

Ranallo defines immigrants very broadly for the purpose of the exhibit, saying "we have all felt some kind of uprooting in coming to Montréal". At its best, this inclusiveness may allow people who otherwise wouldn't challenge their stereotypes without feeling patronised.

At the same time this exhibit clearly speaks to people who have grown up in Québec. It is about, but not primarily for or by this province's newest arrivals.

Exhibit is on until 16th of January.

You've been here long enough now, the museum is a series of experiences, now over. If you go in the front door you see the exhibits in the order that was intended. By taking the back door, more is left to your imagination. You decide, either way it's easily the best show in Old Montréal.

The museum is open Tuesday through Sunday, from 10am to 5pm and Wednesday from 5 to 8 and free.

X - PRESSE

What's to read, Montréal?

by Robin Neinstein

In basement apartments and emptied lofts they flourish. In cafés they contemplate, in darkness they write, and in ink they express. They are the army of writers, publishers and visionaries who give this city the literary edge too often unseen (or unread) by those who yearn to define Montréal's dynamic character ...

The above is how I had hoped to begin this literary and press review of Montréal. Unfortunately, no such description is plausible when articulating the character of this city's literary undercurrent (or lack thereof).

Montréal is not the kind of town conducive to such an explosive scene, although it does seem to have all the prerequisite components: friction, cosmopolitanism and a will to experiment. Montréal is also a city of two languages - a factor which immediately halves the possible readership of any publication, making publications twice as difficult to sustain in an economy like our own. In addition, Canadian authorities aren't exactly thrilled about the concept of 'free and open distribution', hampering a lot of up-and-comers from getting their words out to the people.

By the same token, Montréal is not literally dead. We've got a bit of everything and while we're not New York or San Fran, why would we want to be? End prologue. Page one ...

Francophone Literature

Librairie Gallimard (St. Laurent, south of Pine) has the most impressive collection of francophone mags this side of St. Denis.

Etc. Montreal Insightful, articulate coverage and analyses of Montreal's fine arts communities. Includes reviews and handy listings of current shows.

Vie Des Arts Covers similar artistic territory as *Etc.* but on a national and international scale.

Nuit Blanche A glossy, self-important review of the who's, how's and why's of the Québécois literary scene. Book reviews by, articles about and interviews with all the *au courant auteurs* of the province abound.

Lectures New tabloid that retreads *Nuit Blanche* territory. See above, subtract the gloss.

Trans A Psychological journal for all neurotic Québécois ... and their patients.

Brèves Littéraires Short stories. No sight of an up-and-coming Flaubert...

Liberté Possibles Political essays. No shortage of topics.

Spirale The world from a philosophical point of view. I? Why? Well, because... Got a definite thumbs up from the clerk at *Librairie Gallimard*.

English Literature

Available at *Le Dernier Mot* (St. Laurent below Duluth), *Paragraphe* (Mansfield and Sherbrooke).

Matrix This is the most eloquent and literate publication

I had the pleasure of uncovering while researching this article. Moving short fiction, poetry and fascinating, intelligent commentaries compose this magazine dedicated to anglophone writers and readers in Québec. If you can still catch the summer edition, you'll find an exceptional short story by McGill student Talya Rubin, in itself worth *Matrix*'s \$6 cost.

Errata Less select and more visual than *Matrix*, *Errata* openly solicits submissions of poems, stories, photographs and etchings from aspiring artists across Montréal. There are a few real finds in here...



Rave and Techno

Can be picked up at *Bunker's* (St. Laurent across from Shed Café) on a pay-what-you-can basis.

Trance 5000 The one and only magazine in Montréal for rave/techno/tribal/trance/hardcore and acid jazz info from across the continent and around the corner. Printed semi-regularly (the current issue is Spring/Summer/Fall) *Trance 5000* includes reviews of vinyl, events, and the scene in general. I have seen the future and it dances at 160 bpm...

Gender Related

You can get most of these at

L'Androgyne (St. Laurent below Pine).

Fugues Gay, glossy and great for anyone who needs an intro to all the services and entrepreneurs dependent on an all-male clientele. Articles in French.

Gazelle Like *Fugues* but not a man in sight. Brand new and predominantly French. Less consumer driven than its gay counterpart.

Women's Agenda Published by the Concordia Women's Centre, this publication is popular amongst local feminists. Sold out at *L'Androgyne*.

Info Lesbo The name says it all. Bilingual.

R.G. For French fags. Deals more seriously with being gay in Montréal and in general than *Fugues*. Note: The guy on the cover should have kept his sunglasses on.

One Voice & Vis A VIH One English, one French. Both sanctioned by the Comité Sida Aide Montréal. Each is a bi-monthly newsletter helping people with, or those who know people with AIDS.

Adult Comix

Available at *Le Dernier Mot*.

Dirty Plotte Julie Doucet's autobiographical adult comic is not especially strange or sick just ... animated. Once one of Montréal's only remaining adult cartoonists, word is that she too has gone stateside. To Seattle. Better pay, easier distribution, bigger market. Wouldn't you?

Drawn and Quarterly This compilation of adult cartoons from around the continent is just bizarre enough to make the border police jumpy. It probably wouldn't be available in Canada if not for the small fact that it is printed on rue Jeanne Mance.

Rick Tremble's *Sugar Diet* Too many bodily fluids for

my taste, but hey, if there's a market ... go crazy!

'Zines

La Librairie Alternatif is a one stop wonder for 'zines. Not only can you find all of the below there but additional 'zines from across North America as well. The *L.A.*'s staff are also great. Kiwi was kind enough to give me the scoop on a handful of 'zines I never quite caught up with - namely: *Adventures in Masturbation* (lesbian fantasies), *QT* (exploring queer, punk identity), *Pornorama* (trans-bi-positive porn) and *Etat de Choque* (a franco-punk music review). Unfortunately, even he did not know where *Torn Scrotum* had drifted off to.

Most 'zine publications are flash-in-the-pans, especially those from Montréal (*Fresh Fish* comes to mind). Some are serious, some fanzinesque, but most are just on a different plane of reality (a lifestyle choice?). Fun when you can find 'em, keep your eyes open.

Ramblin' Rose A gem when available (most recent edition circa 1991) - alternative Montréal from an alternative perspective. Music, concert and fellow zine reviews. Printing courtesy of Xerox.

Let's Start A Fucking Riot Girls Fun with feminism: Camille Paglia *sans* vocabulary. Out of Sutton, Québec and brand new. Doubles as adult comic.

Youth Lib 'Zine. By and for youth across Canada — and living a surprisingly long life for a 'zine. Progressive, well-meaning compilation of cut-outs and articles aimed at empowering the under-18 crowd. The upcoming edition will include articles about street living, youth rights and a letter from a convicted child molester.

Beyond French and English

Serai Available at *The Word* (Milton). "Serai is an interdisciplinary magazine about arts, culture, social movements and political issues that affect new communities in Montreal & Quebec." Well, almost. Definite Indian inclination.

The Eastern Door Bi-weekly paper documenting the Kahnawake Mohawk Territory and its goings-on. Coverage ranges from "Black Bear Hit by Car" (front page) to issues on Mohawk solidarity.

La Voz Available at the *Librairie Espagnol* (North-east corner of St. Laurent). Community-oriented Spanish newspaper with reviews and discussion of local events. That's about as far as my negligible Spanish skills took me.

El Correo Also available at the *Librairie Espagnol*. Spanish paper devoted to covering Latin American affairs across the globe ... but like I said, I took *French* to fill my language requirement.

Not to mention

Monde à bicyclette Available at *The Word*. For all those students who ride to school — and who also speak French — this paper's for you. Let *Monde* be your Bible.

I don't have the audacity to pretend I have uncovered every literary artifact in Montréal. There are others, I'm sure, but if after four days of ploughing through half the bookstores in this city (and every one on St. Laurent), I still can't find your mag, rag or 'zine, you [Publisher X] should seriously consider a (new) distribution plan...

Social Housing in Montréal: a brief overview

by Jason Prince

Montréal has seen a dramatic increase in the number of homeless over the past few years. Recent estimates are as high as 30 000, greater than the population of the city of Westmount.

Most Montréal residents live in quarters which are owned by someone else. Landlords control over 70 per cent of the housing units in the city, and it can easily be imagined that most of these landowners live in the rich suburban towns, like Westmount and the Town of Mount Royal.

Who owns, and who pays?

Monday, October 4, 1993

Interestingly, the residents of these suburbs don't pay as much in municipal tax as their poorer neighbours, taxes which are used to maintain the city infrastructure and provide services.

Yet these suburban residents benefit from the services which Montréal provides, and use the city roads to commute to work every day, in the downtown core.

Montréal has a high percentage of social housing units, dispersed throughout the city. Little Burgundy, a small area directly south of downtown, has nine per cent of the social housing units in the city, while fully 40 per cent of Point St. Charles' dwellings are

some form of social housing.

Yet the demand for affordable housing continues to grow. According to a public service administrator, there are over 14 000 people on waiting lists for HLM, or government assisted low rent housing, in St. Henri alone.

What is the government doing about it?

In short, very little. The current federal government believes it "has no business" in the housing sector. Over the past five years, the Conservative government has cut bil-

lions of dollars from the federal housing programs administered by the Canadian Mortgage and Housing Corporation (CMHC).

The CMHC, which has developed hundreds of thousands of social housing units in its long lifetime, is now merely the shadow of its former self. It continues for the time being to respect its legal commitments to previous housing projects (in the form of rent subsidies, low mortgage rates and the like), but it has cut virtually all proactive programs.

Its showpiece "program", the Partner-

cont. on pg. 20

Montréal • Special Issue •

Mont-Royal



Mado Lamotte

DAILY PHOTO: K. ALEXANDER

It's Queer Being in Montréal

By Christopher Carter



Mme Simone

DAILY PHOTO: K. ALEXANDER

Montréal is actually a great city in which to be Queer. We are blessed with a wide selection of exciting clubs and bars, several interesting stores to satisfy our needs - from leather to brain stimulation - a host of publications, and a local citizenry who, on the whole, could be considered 'tolerant'.

However, don't be led astray. After all, you can't have your cake and eat it too. Homophobia is rampant, particularly when it comes to the cops and on the McGill campus.

Earlier this summer, at the very cruisy-gay Veejay park, I encountered a number of squad cars patrolling around, with several officers searching through the bushes. It was a very hot day so one individual (fully covering all potentially offensive parts with swimming wear) went for a brief dip in a park fountain only to be pulled out by a police officer and given a ticket for some unknown reason. A ticket for being gay, perhaps?

This summer the park curfew continued, which allowed police officers to give fines to anyone found in a park in the early hours of the day. Numerous gay and lesbian couples received fines or were harassed by the police merely for holding hands or hugging in the park after the curfew.

Regardless of the down points, it is possible to be openly Queer at McGill and much of downtown Montréal; to have fun, feel safe, and even to be casually dismissed as 'normal' by pedestrians.

Where else to start on a trip through Lesbian-Gay-Bisexual (LGB) Montréal than that deluxe multi-storey metropolis of queendom Station C (1450 Ste-Catherine St. East).

Station C is a club complex which has undergone considerable changes over the last year. It is composed of a small but inviting lesbian bar, G-Spot, on the top floor and which allows men in on slower

be found in the basement. It is made up of, for the most part, an older crowd. It has been rumoured that one of the reasons for the expansion is to create a more blatant, queer male presence right at the entrance, to send K.O.X. "back to its roots."

The main attraction at Station C is the now mixed dance club K.O.X., found on the ground floor, K.O.X. recently underwent renovations, which enlarged the dance floor and introduced special lighting effects. K.O.X. keeps to House and Dance music. It used to be far more student-friendly, having a (now-defunct) limited free entry policy and lower prices.

It used to be almost exclusively Queer (predominantly male) with straight women, affectionately known as "fag-hags," running around everywhere. It was never really very lesbian-friendly due to the large fag-hag presence. K.O.X. has begun a massive advertising spree over the past few months and has even been advertising on "Mix 96" as Canada's hottest dance club... Arrghh...the end is nigh!

Previously straight—male—free K.O.X. is now much more diverse. Queers are hassled due to the ever increasing straight presence; the fag-hags are hassled because the men they wished to avoid now have followed them, and even the straight males are hassled by the gay male presence (I have but one thing to say: Duuuh, go to L'Esprit).

K.O.X. still throws numerous parties, and these guarantee good times. Recently, for example, FuckINyc3 was held at K.O.X. on Sept. 26, with a flat out \$5 charge.

The FuckINyc parties are the baby of K.O.X.'s newest party queen, Mitch Amtrak, who was recently recruited from New York City (and is rumoured to be returning there

nights. It has a small dance floor and plays a different, varied alternative/rock/dancemix. Make sure to say hello to the tough-skinned, sweetheart bouncer, Gina.

The soon to be expanded, queer male 'leather' bar Katakomb can

in the near future... easy come, easy go, as it were). Mitch Amtrak organized the usually gratuitous Easy Night on Thursdays at K.O.X., which began with a bang, quite literally, audience participation and all.

Look out for the infamous phantom rimmer who rims every bare rear in his sight. Unfortunately, I have had enough of K.O.X. with their apparent selling-out and exploitive pricing policies. I longingly remember the times when all nights at K.O.X. were free, and Queer.

As to be expected, other clubs are responding to the disgruntled former K.O.X. crowd. Sky (1474 Ste. Catherine St. East), for example, has become extremely student friendly, offering students beer and cover discounts on Friday nights. Although Sky is far smaller than K.O.X., and plays a more monotonous, unoriginal poppy dance mix, it still provides good atmosphere and is almost completely Queer.

Sky is also far more Lesbian-friendly, having set aside Thursday nights for Queer women. Sky also generously hands out bundles of free passes to University Queer Groups, such as our very own LBGM and the Concordia Queer Collective. The club has also offered the two previously mentioned organizations fund-raising party opportunities.

So we love you Sky — kiss, kiss, we love you.

Also Royal (251 Ste-Catherine East), an interesting mixed club that plays a more alternative dance selection, has just begun "Queenex" every Thursday. Expect appearances from Montréal's favourite trash drag queen Mado, and a predominantly Queer crowd.

Several straight clubs have started implementing queer-friendly measures. Big Bang (1400 Montcalm), a predominantly straight club in the village, is rumoured to be introducing several Queer nights. Even

DiSalvio's (a bastion of straightdom) has recently been sending DiSalvites to the village to hand out free passes to obvious Queers by the truckfull.

Make sure to check out LéZard (4177 St. Denis) every Tuesday for 'Mardis Interdits,' which includes 'fabulous' trash drag shows with an interesting rave/alternative dance mix, and a predominantly Queer crowd.

La Track (1570-1592 Ste. Catherine St. East), an all-male bar which holds "Woolco

However, don't be led astray. Homophobia is rampant, particularly when it comes to the cops and on the McGill campus.

Ads may be placed through the Daily Business Office, Room B-17, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication. McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.75 per day (\$11.00 per week). McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.75 per day (\$15.00 per week). All others: \$5.00 per day, or \$4.25 per day for 4 or more consecutive days (\$17.00 per week). Extra charges may apply, and prices do not include applicable GST or PST. For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.**

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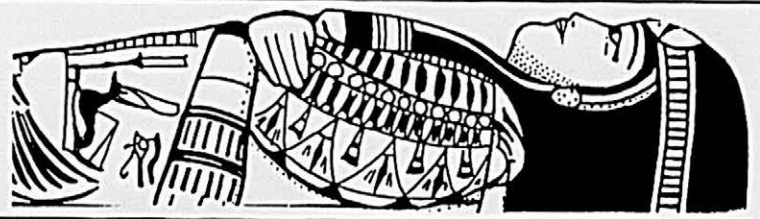
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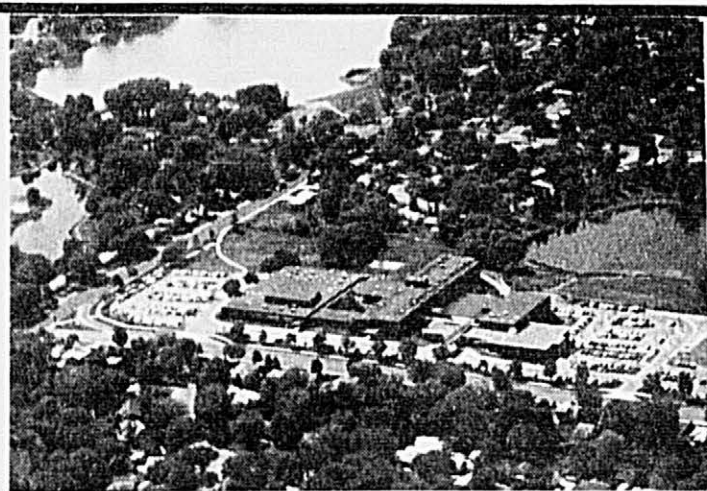
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Cont. from Mount-Royal

snip Centre, is nothing but a dating service for banks with capital to lend and effective fundraisers: the result is 100% privately funded "social housing". Senior citizens have benefitted most under this program. But because of the critical importance of fund-raising, old people who are well-connected (i.e. who know skilled or professional fundraisers) benefit the most, while everyone else is left out in the cold.

Where will Principal Johnston live when he's old?

Senior citizens from the ruling class will have no problems: they may even be able to enlist the likes of Principal Johnston to help them in their fund-raising. But what about the alienated and disorganized senior citizens who don't have those connections?

The provincial government is also writing off its housing responsibilities. According to John Gardiner, Montreal executive responsible for housing, the city will soon be on its own with its housing crisis. In 1990, the city announced it would build over 10 000 social housing units by the year 2000. With continuing federal and provincial cuts, it is unlikely that even a fifth of these units will be built.

Two years ago, the city announced it had put aside one million for social housing, but had neglected to say how those grants would be awarded. This is a positive step, and may provide a few hundred units.

But what about the thousands of others?

Interesting Developments

FECHIM, a federation of housing cooperatives on the island of Montreal, has established its own cooperative development fund.

Started about two years ago, the fund now has over \$100 000, gleaned from members who have contributed from their building reserves.

Montreal's first student housing co-op was developed in this manner, with a capital loan from two student housing co-ops in Ontario. Over time, as government-funded co-operatives build equity by paying off their mortgages, they could become an increasingly important agent in the area of "social housing". They will never be able to take on the crucial role which has and ought to be played by the federal and provincial governments. But in the lean years, they can certainly fill the gap.

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